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CHRONICLE

The War.—As an offset to the Austrian and German victories in the east, the Allies have been maintaining a vigorous offensive at many points from the Belgium coast

*Bulletin, Feb. 16, p.
m.-Feb. 23, a. m.*

to Switzerland and claim to have gained many successes, but admit they were driven by the Germans from the village of Norroy. These engagements, however, have been of minor importance, and in most of them the Germans claim to have repulsed all attacks. The situation, therefore, as a whole remains unchanged.

The main interest in the week's fighting has been centered on the operations along the East Prussian border.

Circumstantial reports of the battle in the Mazurian lake

*East Prussia and
Poland*

district indicate that the German victory was even more complete than was at first supposed. By forced marches of the most heroic kind the Germans cut off the extreme right wing, and almost succeeded in surrounding it. The Russians are said to have escaped only by beating a precipitate retreat. Even as it is the number of captured is claimed to be 100,000. Guns, ammunition and supplies in large quantities were taken. Reinforcements were intercepted, and after nine days' fighting the whole of East Prussia was cleared of Russian troops, and the invasion had turned, according to German dispatches, into a rout. The Russians have fallen back north of the Niemen beyond Taugoggen, they are trying to check the Germans northwest of Grodno, and they are offering a determined resistance in the vicinity of Lomza. From Berlin reports it would seem that the long Russian crescent that so recently was pressing forward from the river Niemen to the Vistula not only has been routed at its right wing, but is in danger also at its extreme left,

which only a short time ago was menacing Thorn. The Germans have captured Plock and also, some miles to the northeast, the town of Bielsk. The Russian center, however, is still holding firm and, although no longer on German territory, stretches close to the southern border of East Prussia from a point near Sierpc to the vicinity of Lyck. Very severe fighting is going on between Plock and Sierpc.

The combined Austrian and German armies are still advancing in southern Galicia and in Bukowina. Finding themselves outnumbered, the Russians have retired be-

*Bukowina and
Galicia*

yond the north bank of the river Pruth, they have evacuated Czer-nowitz in Bukowina and retreated from Kolomeo in Galicia. The invasion, therefore, of Transylvania through the Borgo pass has failed. At other points in the Carpathians there has been continuous and bloody fighting, without, however, having resulted in any marked progress on either side. But Russia claims to have inflicted severe losses on her opponents.

Great Britain has sent the promised note in reply to the protest made at the end of the year by our Govern-ment against the fettering of American shipping by the seizure and detention of cargoes.

*Great Britain's
Three Notes*

The tone of the note is conciliatory and polite but insists on the necessity of continuing the acts to which our Government took exception. The justification offered is just the point we denied. Lord Grey appeals to the exigencies of the military situation. As for the departures from the rules of international law to which we called attention he answers that they have been rendered necessary by the fact that Germany has done the same, in evidence of which he instances the recent German war zone declara-tion. Germany's avowed intention of confiscating all

food stuffs, he declares, has made it impossible to have any reasonable assurance that they would not, if allowed to pass through, find their way into the hands of belligerents. As precedents for the right of detention and search he points out our own procedure during the Civil war and the Spanish-American war, and Great Britain's acquiescence in the practice during the Russo-Japanese war and the second Balkan war. Statistics are quoted to prove that American trade has not suffered seriously by the action of the British prize courts.

Great Britain has also sent two other notes in reply to our protests against the seizure of the *Wilhelmina* and the general use of the American flag by British merchant ships. In the first, Lord Grey declares that it is unreasonable to expect that England shall abide by the rules of international law in the matter of allowing food to pass as non-contraband, in the face of the fact that those rules are "openly set at defiance" by Germany. He thinks Great Britain is justified in treating Hamburg as a fortified town, since Germany has felt herself free to bombard unfortified English towns. If German civilians are to suffer by the forbidding of importation of food supplies for their consumption, Germans should not complain, he asserts, in the light of what they have done to the civilians of Belgium and the occupied parts of France, and to the inhabitants of the peaceful English towns and to civilians and non-combatants traversing the high seas. He concludes by saying that if the neutral States can not "compel the German Government to abandon methods of warfare which have not in recent history been regarded as having the sanction of either law or humanity," they will not, he feels sure, challenge His Majesty's Government if it should determine to make food stuffs absolute contraband.

In the other note Lord Grey deals with the use of the American flag by British merchant ships, and disclaims any intention on the part of the British Government to order a general use of our flag. At the same time he asserts that "it would be unreasonable to expect His Majesty's Government to pass legislation forbidding the use of foreign flags by British merchant ships to avoid capture." "It is felt," he continues, "that the United States Government could not fairly ask the British Government to forego a means always hitherto permitted of escaping not only capture but the much worse fate of sinking and destruction." He calls the present German methods "piracy," and tries to shift to them the responsibility, by asserting that every belligerent is bound to "ascertain definitely for itself the nationality and character of a merchant vessel before capturing it and, *a fortiori*, before sinking and destroying." That obligation will not cease, he argues, to bind the German Government even if British ships hoist neutral flags, and on Germany therefore will rest the sole responsibility for injury to neutrals.

The text of the reply of the German Government to the protest made by the United States against the dan-

gers that Germany assured neutrals their ships would incur, should they enter the war zone,

Germany's Note has been made public. It contains an explanation of the grounds on

which Germany feels herself justified in adopting her projected measures. Although stating explicitly that Germany does not complain of any formal violation of neutrality in the supplying of war material to the Allies by American firms, it does call attention to the fact that the Government with the entire public opinion of Germany "feels itself to be severely prejudiced" by the exercise of the right. Hope is expressed that the neutral nations will display toward the German methods, even if they "present new terrors of naval warfare," the same toleration with which they have "submitted to the disadvantageous consequences of Great Britain's hunger war."

To the statement contained in our note to the effect that "the Government of the United States would be constrained to hold the Imperial German Government to a strict accountability" for the destruction of American lives and property, Germany replies that "neutral vessels . . . will themselves bear the responsibility for any unfortunate accidents that may occur. Germany disclaims all responsibility for such accidents and their consequences." She adds a clear warning of her intention to spread mines throughout the waters of the war zone. Moreover, she insists on her intention to "suppress with all the means at her disposal the importation of war materials to Great Britain and her Allies." The use of neutral flags by British ships is again pointed out, and attention is drawn to the fact that "the British Government has supplied arms to British merchant ships and instructed them forcibly to resist German submarines." The consequence of Great Britain's policy is indicated as follows: "In these two circumstances it would be very difficult for submarines to recognize neutral merchant ships, for search in most cases can not be undertaken." Germany, however, has instructed commanders of German submarines to "refrain from violent action against American merchant vessels, so far as they can be recognized." Germany is not unwilling to confer with the United States "concerning any measures which might secure the safety of legitimate shipping of neutrals in the war zone, and suggests tentatively that "the United States make their ships which are conveying peaceful cargoes through the British war zone discernible by means of convoys."

The document contains the assurance that Germany has adopted her present policy "only under the strongest necessity of national self-defence," and ends with the statement that if the United States could procure the removal of the causes of the present German procedure, "and especially should find a way to make the Declaration of London respected . . . the German Government could not too highly appreciate such a service, rendered in the interests of humane methods of warfare."

In the war zone Germany has begun active operations. Two British steamers and one French steamer have been sunk. Another French steamer was torpedoed, but succeeded in reaching shore. Of the

Other Items

neutral ships, one American and one Norwegian vessel have gone to the bottom. Another Norwegian ship was badly crippled, but was towed to Dover in a sinking condition. Zeppelins are reported to be sailing over portions of the war zone, and in one case the Zeppelin descended over a Dutch ship and demanded proof of its neutral character. All sailings across the Channel have been discontinued for the present, and the same is reported of some of the sailings between Denmark and England. It has been stated that activity among Dutch troops has been noticed along Holland's borders.

Particular interest attaches to the action Holland will take, in case Germany should disregard her protest and sink by accident Dutch merchantmen. The Dutch Government has plainly stated that it would hold the German Government responsible should such a contingency arise, which is more likely in Holland's case perhaps than in any other, on account of the large number of her merchantmen that are scheduled to pass through the war zone, the sailings of which the owners refuse to cancel. Should Holland declare war in consequence of an accident occurring, Germany, as has been pointed out, would find her position in Belgium endangered, an invasion of the Rhine would become a possibility, while the Dutch waters would give the Allies undoubted advantages for naval operations.

Japan has followed up her success at Kiao-Chow by making demands on China for extensive rights in the Shantung peninsula. China has protested to the powers. A movement has been started in the United States to get the powers to protest against what is claimed to be a menace to the "open door." So far our Government has taken no action. Japan has explained the tenor of her demands to our Government, and it is stated that she has no designs whatever upon the integrity of China, nor any intention to interfere with the policy of the "open door." Friendly relations between Turkey and Greece were close to the breaking point during the week. A Greek naval attaché was insulted by Turkish officials. Greece demanded an apology, and gave force to her demands by mobilizing a portion of her army. Turkey hastened to make the desired reparation. The allied fleets have begun an active bombardment of the forts of the Dardanelles.

Austria-Hungary.—New accusations continue to be made against the Russians in Galicia. A systematic reign of terror is being carried on, it is said, against Catholic

Persecutions in Galicia

priests and communities, with a view of forcing them to join the Russian Orthodox religion. According to the information given, women have suffered indignities; and

Catholic priests have been robbed of all their possessions, arrested and deported as hostages to Siberia and other far-away regions of Russia. Father von Rostworowski, S.J., Rector of the Jesuit College in Cracow, has been taken a prisoner of war by the Russians and deported to Astrachan, on the Caspian Sea, one of the remotest parts of European Russia. According to the Austrian *Messenger of the Sacred Heart* many of the Catholic churches, besides the cathedral, have been converted into Orthodox churches. The Catholic churches of Sandomir were used as stables, the kneeling benches transformed into mangers for the horses. The Jews, too, according to Rabbi Dr. Arthur Levy, have been subjected to great outrages and violence. Eleven Jews, he tells us, were hung in a synagogue at Staschew. Writing in the *Israelitischen Journal* of Hamburg, he enumerates 215 pogroms as having taken place before January 14.

France.—That the soul of France is still Catholic, is amply proved by the fact, that uncounted thousands have returned to the practice of their religious duties since the

An Anti-Clerical Government

outbreak of the war. Old prejudices among the peasant classes, not amounting to disloyalty, but carefully fomented by the Church's enemies, are gradually disappearing in the face of the magnificent heroism displayed by the clergy, and the members of the religious Orders, both men and women. But, unfortunately, it seems only too plain, even at this most perilous time, when internal peace and harmony are necessary above all else, that the anti-clerical clique which dominates the Government, is not ashamed to adopt further measures of annoyance and actual persecution. The incidents of the seizure of the Holy Father's prayer for peace, the attempt to prevent the Catholics of France from carrying out the Holy Father's wishes, together with the extreme displeasure visited upon the editors of Catholic papers which published the prayer, are as petty as they are thoroughly discreditable. The reason of the hostility toward the Church is readily discerned. The great religious revival now in progress spells the doom of anti-clericalism. The party is alarmed, and under the color of patriotism, is playing a political game, including, as usual, persecution, by which discord is stirred up among Catholics. It is this persecuting administration which has been graced by the presence of men like Caillaux and Desclaux. The latter, high in favor with the Government, was made a member of the Legion of Honor, and as paymaster showed his patriotism by stealing the funds intended for the men who are giving their lives for their country. He is now a fugitive from justice. Where such corruption prevails, one need not be surprised that hatred of the Holy Father and of religion flourishes.

Germany.—The German losses in killed, wounded and captured have recently been estimated at 1,200,000 by the press of the Allied Powers. It is interesting, therefore,

The German Losses to note the answer given by German papers to such statements. Thus the *Tägliche Rundschau* writes:

Our losses in this stupendous war have been great. Nothing else could have been expected if we consider the offensive warfare waged by our troops and their utter fearlessness in the face of death. It is nevertheless certain that our total losses in dead, wounded, sick and captured hardly exceed the number of French, Russian, Belgian and English prisoners of war in Germany. Neither must we forget that our lists of losses contain the names of many thousands who had been only slightly wounded and have long ago returned to the front. Some of these names may therefore appear twice in the lists. Our total losses are far beneath the sum that would result from an addition of all our lists. Owing to our exceptionally splendid sanitary arrangements the number of wounded who have been restored to service in the field is extraordinarily large.

It is claimed, furthermore, that not one-sixth of the men said to have been captured by Russia are actually missing from the German army. It is interesting likewise to learn that the proportion of killed to wounded is the same as in former wars: one to four.

Great Britain.—"Business as usual, even after February 18," is the dictum of the *Pall Mall Gazette*, even if, according to the *Westminster Gazette*, "for the next few weeks we may expect a period of exceptional violence by land and sea. But we shall sit through this, without allowing ourselves to be scared or flustered." The increase in food prices, while not at present alarming, is sufficient to cause concern for the future. It has been suggested, that a factor partly responsible for this increase, is the gambling in wheat and other grain "futures" in the United States. While this suggestion seems to have been seriously urged, the Government did not consider it of any great weight, and on February 18, the Chancellor of the Exchequer stated that the Government did not propose to issue any remonstrance on the matter. Speaking in Parliament, the Chancellor announced that the Paris Conference of the Ministers of Finance, representing Great Britain, France and Russia had terminated satisfactorily. The ministers agreed to abandon the project of a joint international loan, and to permit each Power to secure the necessary funds on its own responsibility. A joint loan to be made to the smaller allied Powers was, however, decided upon, but no details have been made public.

Ireland.—Major-General Sir Luke O'Connor, V. C., K. C. B., who rose from the ranks to the command of the regiment in which he enlisted sixty-five years ago, died recently in London, after a long illness, which originated in a bronchial attack. Born in February, 1831, at Elphin, Roscommon, he enlisted in the 23d Royal Welsh Fusiliers at the age of seventeen. He went to the Crimea as a sergeant, and showed great courage at Alma, saving the colors when his officers had fallen, and

waving them before his comrades while they stormed the Russian position. This act of bravery brought him an ensigncy and the Victoria Cross, one of the first conferred. Later the General went to India and served through the Mutiny, and afterwards he was conspicuous on the Gold Coast. Sir Luke was one of many distinguished Irishmen who in late years have shed lustre on British arms.

The *Irish Catholic*, under date of February 6, confesses to an error in its estimate of the number of Catholics in the navy, stating that "there are now between 283,000 and 284,000 men in all serving on or in connection with the fleets. Assuming that Catholics constitute 10 per cent. of the whole, there must be, at least, 28,000 Catholic men and boys maintaining the glory of the Imperial Ensign." This the paper considers a conservative estimate, remarking that the Catholics may number 15 or 20 per cent. of the whole personnel. The request for more chaplains is renewed and complaint is made that all the Admiralty has done in response to demands "has been to permit the nomination of five additional chaplains to the battle fleets in the North Sea, and one each to the fleet on the China station and that in the Mediterranean. Even these poor seven priests are not always afloat, and are only allowed on board ship when the Protestant commander deems their presence necessary." The *Irish Catholic* expresses the hope that Mr. Redmond will press this grievance on the attention of the Ministry until justice is secured.

Mexico.—Mexico City, which is still in the possession of the Carranzistas, seems to be in a desperate plight. Wheat flour is practically unobtainable, and corn can be bought only at prohibitive prices. A water famine is also imminent as Zapata is cutting off the city's water supply. Naturally that measure is not improving the capital's sanitary condition. Some foreign Governments have left it to their ambassadors' discretion whether to stay in the city or not. The diplomats are loath to grace the court of Carranza at Vera Cruz, as he wishes them to do, but they are quite ready to retire from the country completely. Mr. Duval West, our latest "special representative," is to make a round of friendly calls on the chief revolutionists. He first goes to Aguascalientes, to talk with Villa and Angeles, then proceeds to Vera Cruz to remonstrate once more with Carranza, who is reported to have "considerably irritated" the Administration. Obregon will then be visited in Mexico City, and last of all Zapata, wherever he happens to be. An incident of grim significance has occurred. The Carranzistas often proclaimed that their desire to liberate the indigent native priests from the yoke of wealthy prelates was one reason of their warfare. They have just shown the reality of this desire by casting into prison 180 of these indigent priests for refusal to give over \$250,000!

Items of Interest

TOPICS OF INTEREST

"The Founder of Christianity"

OUR versatile philanthropist, Mr. Carnegie, rising in the forum of the public press, has propounded the query: "Who are the twenty greatest men of history?" A patron of literature, of education and of heroism, we might expect from him due recognition of eminent writers, of great educators, and of the dauntless leaders of forlorn hopes. But it is the Iron Master, and not the Maecenas, who replies. "The men who have exerted the most powerful influence in history," he tells us, "are Sir Henry Bessemer, the inventor of the modern steel process," and some nineteen others whom he enumerates. Of these, all but four, Columbus, Shakespeare, Burns and Lincoln, are men who have gained fame through mechanical inventions, and no less than four on the list are associated with the origin and development of the steel process.

And now Mr. Francis Harrison, the leader of modern positive philosophy, enters the discussion and joins issue with Mr. Carnegie. "The greatest men in history," says the eminent positivist, "are Auguste Comte, the founder of Positive Philosophy," and nineteen others, ranging from Moses to Darwin, whom he proceeds to enumerate, ignoring the claims of Sir Henry Bessemer, and more than half of Mr. Carnegie's list. On only five names, those of Gutenberg, Columbus, Shakespeare, Franklin and Watt, are the philosopher and the Iron Master in agreement.

This discussion would perhaps merit little more than a passing interest were it not for one proposition which Mr. Harrison advances in a commentary on the divergence between his views and those of Mr. Carnegie. The latter, he points out, "ignores the Gospel," and he proceeds to remedy this omission by entering on his roll of fame the Apostle St. Paul, who, he assures us, "is the true founder of Christianity as a doctrine."

This view of St. Paul as "the founder of Christianity" is admittedly not original with the English philosopher. It was advanced as long ago as 1831, by Ferdinand Baur, the founder of the modern Tübingen School, and refuted as long ago as 1833 by John Adam Mohler. It was accepted during the nineteenth century by the so-called Liberal Protestants, who have followed more or less closely the Tübingen principles and has been reasserted and elaborated in the twentieth century by Sabatier and the leaders of Modernism. Stated in its logical completeness, it asserts that the simple teachings of Jesus of Nazareth were so developed and elaborated by Paul of Tarsus as to make of him "the creator of theology, the founder of the Church, the defender of the ecclesiastical system and the opponent of the religion of love and liberty which Christ came to announce to the world."

The foundation of the Church and the origin of her

power to teach and compel obedience are based on no doubtful traditions or obscure passages of history. No other government as old as hers can point more clearly to the precise time of her origin and the warrant for her authority. The beaten path of inquiry leads back unerringly to two clear passages in the historical documents which record the life and deeds of Jesus of Nazareth: Christ in Cesarea Philippi rewarding Simon's confession of faith: "Thou art Peter, and upon this rock I will build my church" (Matt. xvi, 18); and the risen Christ in Galilee entrusting to His chosen successors the continuance of his own work on earth: "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mark xvi, 15, 16.) Here he speaks with that fulness of power given him in heaven and on earth, "the founder of the Church, the defender of the ecclesiastical system, and the creator" of that theology which has its foundations in His word who is "the way, the truth and the life."

Those who seek to derogate these titles from Christ and confer them upon St. Paul are misled by the fact that the great Apostle has left to posterity a fuller record of doctrinal discourse than did the twelve Apostles or even the four Evangelists in their simple narratives of the deeds and teachings of Christ. Nor need we be surprised that these records are misinterpreted in our own day, since they were misinterpreted even during the lifetime of their author. St. Peter, speaking of the epistles of his "most dear brother, Paul," warns the faithful against the unlearned and unstable who wrest them to their own destruction. (II Peter iii, 16.) Not only in his journeyings, in his preaching and in his sufferings, did Paul labor more abundantly than all the rest, but also in the volume of his written work. Not writing, but preaching, was the commission of the Master, and of the twelve thus commissioned, seven have left to posterity no written line. Omitting the two evangelists, the four who were inspired to write have contributed in all but seven brief epistles; Paul alone is the author of twenty-one.

It is inevitable that those who deny apostolic tradition in the Church as a source of revealed truth, and who seek for an exclusively scriptural warrant for their belief, should find in the copious doctrinal discourses of St. Paul the source of their faith. From this, it is but a step to regard him as the creator of theology, or, as Mr. Harrison phrases it, "the founder of Christianity as a doctrine."

Those who have thus exaggerated the part taken by St. Paul in the foundation of the Church and the formulating of Christian belief, appeal to the authority of the Pauline Epistles. Hence, the most direct and conclusive refutation of these claims may be sought from these same documents. Nor is it difficult to show that St. Paul himself has combated these same mistaken notions of his mission, and emphatically disclaimed for any man the title of Founder of the Church, as well as his own

right to add to or alter, by one jot or tittle, the revelation he had received in its integrity from Christ.

After the Apostle had shaken from his feet the dust of unbelieving Athens, he turned his steps to Corinth. Even in that dissolute and pagan age the name of Corinth was a reproach and a byword among the nations. But the word of God took root among this fickle people, and eighteen months later Paul passed on to Ephesus, leaving behind him a numerous and fervent community of believers. After his departure there came from the schools of Alexandria the polished and learned Apollo, who seems to have possessed the studied and dramatic eloquence of that decadent age of Greek eloquence. The fickle Corinthians straightway took sides with their teachers, some crying out for Apollo, some for Paul, some for Cephas and some for Christ, until word of the schism was brought to Paul at Ephesus. It is to this circumstance we owe the First Epistle to the Corinthians. This letter voices the grief and indignation felt by Paul that the name of any man could be so exalted in the Church of Christ. "What, then, is Apollo?" he asks them, "and what is Paul?" And the answer is clear: "The ministers of him whom you have believed." (I Cor. iii, 4, 5.) And referring to himself as "a wise architect, according to the grace of God," the Apostle explicitly points out the relation between the work of Christ and that of his apostolate in the Church. "We are God's coadjutors; you are God's husbandry; you are God's building . . . other foundation no man can lay, but that which is laid; which is Christ Jesus." (I Cor. iii, 9, 10.) And so, through four chapters he urges his readers to be "followers of him, as he also is of Christ."

Those who contrast the teaching of the parables and the simple exhortations of Christ as recorded by the Evangelists, with the lofty and abstruse disquisitions of Paul on sin and grace and justification, profess to see in him a merely human teacher, "the creator of theology" and an "opponent of the religion of love and liberty which Christ came to announce to the world."

In the lifetime of the Apostle, his enemies, it would seem, made similar charges. These false teachers came among the Galatians whom Paul had won from paganism to faith in Christ. They declared that Paul was no true apostle, that he had corrupted the Gospel entrusted to Peter and his companions. It was to refute these calumnies against his teaching and apostleship that Paul was inspired to compose the letter to the Galatians. His mission and his doctrine, he declares, came not from himself nor from any man, but both were from Christ. "The gospel which was preached by me is not according to man. Neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ." (Gal. i, 11, 12.)

And this doctrine he had thus learned by revelation, he was not free to alter. "Though we," he tells them, "or an angel from heaven, preach to you a gospel besides that which we have preached to you, let him be anathema." (Gal. i, 8.) From this solemn exordium he

goes on to show the perfect accord between his teaching and that of the Twelve. Then, that there might be no misunderstanding, he reiterates at length what he had learned of Christ and had already taught concerning grace and justification.

But no adequate refutation can be made in brief citations from the writings of the great Apostle. Not so much in his words as in the spirit which breathes through them do we realize the absolute subordination of Paul to Christ. He preached not himself, but Christ crucified. To him Christ is all in all. He and his followers are Christ's and Christ is God's. It is no exaltation, but a degradation of this devoted soul to acclaim him the founder of the Church or the originator of Christian doctrine. Admit this, and Paul the Apostle is a more hateful spectacle than Saul the Persecutor. He is made an object of loathing, the traitor to a cause, a false prophet coming in the clothing of sheep, but a ravening wolf within.

CLAUDE J. PERNIN, S.J.

Experimental Inoculation

To the Editor of AMERICA:

I read with interest the article on Experimental Inoculation in a recent issue of AMERICA. I should feel much obliged, if you would kindly answer one more question on the matter. Would it be wrong for a man condemned to death to offer himself for inoculation, instead of enduring the death penalty?

Chippewa Falls, Wis.

A READER.

IT will be remembered that the conclusions reached in the former article were in general as follows: Diseases may be divided into two general classes, viz., fatal diseases and non-fatal diseases. Under certain conditions, for the consideration of which the reader is referred to AMERICA, January 9, 1915, a man may allow himself to be inoculated with germs that will induce a non-fatal disease. If the disease appears "near the dividing line, between fatal and non-fatal," inoculation is lawful only in the case where "physicians prove clearly that the disease may be transferred to the non-fatal category." As to the particular case of inoculation with cancer germs, the learned author gave it as his opinion that it was unlawful, for the reason that cancer is usually classed with diseases that are necessarily fatal.

The present inquiry also refers presumably to the case of inoculation with cancer germs, or in general with the germs of some fatal disease; otherwise the principles given by Father Woods are amply sufficient for its solution. The problem, however, goes one step further. In the former article the discussion was restricted to the case of a criminal who had been sentenced to imprisonment for life; and it was argued that the action of a criminal in offering to contract in the interests of science a fatal disease was tantamount to "compassing his own death," clearly an immoral act. The criminal, of whom there is question in the letter quoted above, is one who has been condemned to death by legitimate authority. In

other words, "A Reader" asks, may a man who is to die at the hands of the public executioner, for example in the electric chair or on the gallows, be allowed to contract a disease which is certain to result in death?

The words in the letter, "instead of death," confuse the issue. For the sake of clearness we may divide the general question into three other questions: (1) Does the mere fact that the criminal knows he is to die in any case justify him in submitting to inoculation *on his own authority*; (2) does the fact that he knows he is to die *before* the germs take effect change the morality of his act; (3) could he submit to the inoculation in case the State with his consent should elect death by cancer *as the legitimate form of capital punishment*?

To the first question the answer is obvious. There can be no doubt whatever as to the illiciteness of any man's compassing his own death by his own private authority. No man is master of his own life. He may not end it at his pleasure. Just as he would be guilty of suicide if he took poison before the day of the execution simply because he thought it an easier death—the reason being that by so doing he would be putting an end to his life on no other authority than his own—so also a man who should by his own authority and without any authorization from the State contract a fatal disease, would be usurping a right that he does not and can not possess. If, therefore, by the word "instead" the writer of the letter wishes to substitute private authority for public authority as a justification of the inoculation, the answer to his question must be in the negative.

Nor would such a usurpation by a private individual of God's dominion over human life be justifiable on the ground that the date set by the State for the execution would arrive before the action of the germs could result in death. The reason is clear. Deliberately and *on his own authority* the criminal would perform an act whose direct, natural and inevitable result would be death. Such an act is in itself sinful, and the fact that the State would execute the condemned man before the cancer germs had full effect, has no bearing on the case. In other words, this circumstance would not change the nature of the act under discussion. If for no other reason, this is evident from the fact that the State, in spite of the criminal's self-destructive act, would still retain the right to postpone the execution or grant a reprieve or change the sentence to life imprisonment if the claims of justice were thus better satisfied. Should it do so, the criminal's death would directly ensue solely as a result of his own act for which he would have no authority either from God or from the State. If, on the other hand, the execution should take place on time, with the consequence that the cancer germs failed to produce their deadly effect, this would not, as we have said, justify the criminal's act. The malice of his act would have been entirely complete at the time of the inoculation; at that moment he would have disposed of his own life completely, irrevocably and without authority. All this remains true, even

if he were certain that he would be hanged or electrocuted. But there is another item to be considered. Only with probability could he say he would die by the authority of the State on the day set. God may have decreed otherwise. He may have destined him for many years of divine service, and so might have provided, in spite of the absence of hope to the contrary, for the continuance of his life for an extended period. This dispensation, however, he would interfere with if he should, of his own authority, admit inoculation.

If, however, by the expression, "instead of the death penalty," is meant as another form of the death penalty, and with the sanction of the State, the answer is by no means so clear. The State has undoubtedly the right to put men to death in punishment for great crimes. She has also the right to determine the form of death, provided she keeps within the bounds of humanity and is not deliberately and unnecessarily cruel. She could, therefore, allow a man to choose the form of death he prefers. And even if the State could not choose death by cancer as a legitimate form of capital punishment, she could inflict that form of death if the man should, of his own volition, elect it in preference to others. In such a case, although the man would be cooperating in compassing his own death, he would not be doing so on his own authority, but merely in obedience to the wishes of the State. He would be acting in the capacity of the public executioner. The foremost moralists of the day are agreed on the liceity of the act by which a man after having been justly condemned to death should, by his own consent, become his own executioner, but with the authority of the State. If Socrates was not guilty of suicide when he put the cup of hemlock to his lips, nor those nobles in the eastern nations for whom the State allows hara-kiri as the form of capital punishment, neither would the criminal be guilty of suicide who should consent to inoculation with cancer germs after the State, in his case and with his consent, had determined on that form of death as the means of legitimate capital punishment. Under these circumstances the inoculation in question is licit.

J. HARDING FISHER, S.J.

The Industrial Commission Hearings

WHEN the Industrial Relations Commission was established its membership of nine was divided equally between employers, employees and "the public." Mr. Frank P. Walsh, of Kansas City, was one of those chosen for "the public," and was made chairman of the Commission. The duties of the Commission were to ascertain the causes of the prevailing "industrial dissatisfaction," and in due course to report with recommendations. To that end the Commission held public inquiries at many places in the United States, calling before it such people as it thought could give information on the matter in hand. A little while ago it sat in New York City.

Chairman Walsh, in a recent interview, thus explains the object of the New York City hearings:

We have made inquiries all over the country. In one place after another we have found the civil process absolutely broken down. In great areas of the country we find men and women idle who are perfectly able and willing to work. We find that this is not a spasmodic condition except in degree—that in what are called good times there is a great surplus of labor. We find the most respectful protest against the conditions of labor on the part of those workers who happen to be at work ignored by their employers. We find that improper working conditions and rotten economics are collecting a fearful toll of human misery and death. . . . In place after place from the New York-Canadian border on the northeast to the Republic of Mexico on the southwest we have found the same story—a lack of responsibility on the part of the local management. The real power controlling the basic industries lies in the hands of the so-called "captains of industry," who have both the potential and real control of these industries with responsibilities of life and death over millions of workers. The New York hearing was to fix the definite responsibility beyond cavil or dispute.

And so for several days the Commission sat and listened to men who fifteen years ago were admiringly termed "captains of industry," but more recently "malefactors of large wealth," while Mr. Walsh, as the newspapers would put it, "probed" and "grilled" them to the intense interest of a crowded room. Rockefeller, father and son; Carnegie, Morgan, Schiff, Guggenheim—such a collection of "headliners" had not been assembled since the Pujo Committee on the Money Trust ceased from its labors. And as a foil to these there were sandwiched in labor chiefs, sociologists and publicists, so that the entire affair had a nice balance of "human interest." In fact, it was admirably stage-managed.

Now, allowing for all this, allowing also for the fact that Mr. Walsh admittedly played a strictly partisan rôle, and that the proceedings at times took on a frankly theatric character, allowing further for the practical futility of all such performances from the point of view of definite results, it is impossible not to see that on the whole something is likely to come out of the affair that will be worth the pains.

Indeed, the hearings were distinctly educational to all concerned. Mr. Walsh himself confesses to being amazed at the "liberality" of the views expressed by the "magnates" themselves concerning labor interests. It is not at all improbable that this amazement was shared by these magnates. Many a man does not fully think out his own thoughts until the question is pressed home and his final answer is like the sudden crystallization of a saturated solution, often a surprise to himself. It is a reasonably safe guess, for instance, that this was the experience of young Mr. Rockefeller, especially on the second day of his "grilling." The weak spot in all corporation management has always been the disappearance "in the shuffle" of direct personal responsibility. The "local manager" has always fallen back on the inexorable "Jorkins" somewhere in the background, who could not be seen and dealt with. Chairman Walsh's instinct for

"the man higher up" was entirely sound. Public opinion can do what statute law can not do, and it is safe to say that hereafter boards of directors will give more attention to local labor conditions than they have done in the past. Moreover, it will be more difficult hereafter to avoid "recognition" of labor unions, seeing that "the principle of labor organization was accepted by practically all the witnesses." Whether the relatively new idea of industrial democracy which demands for employees a "say in the management" will be as readily accepted is more doubtful, but it is a note that is becoming more and more evident in labor politics, and will have to be reckoned with. On the whole, the inquiry has not been barren so far as the labor question is concerned.

As regards the Foundations, the result of the inquiry seems to be that Mr. Walsh, who appears to speak for the Commission, thinks they are a "peril" to the State. The Chairman has expressed himself strongly on the menace in these Foundations. For, example, he says, they could compete with the Government in investigating industrial questions; they could be used to create a public opinion favorable to their plans; they could be used to break strikes, and so on. The directors of these Foundations directed the enterprises from which the Foundation funds came—an inter-locking system, as he puts it, that "beats anything the railroads and banks ever exhibited." He does not think that powers like these can be safely exercised under the American theory of government, quoting Dean Kirchwey to that effect.

Perhaps he is right, but one can not help wondering whether the American system of government is not fully competent to protect itself against perils of this kind when they actually *become* perils. What kind of government is it that can not stand competition in scientific or social investigation? What kind of public opinion is it that money can buy? Is it now, or is it likely to be in future, against the law to "break strikes," in so far as money can break them? THOMAS F. WOODLOCK.

Is War the Worst Evil?

THE painting of Henri Danger, representing Christ weeping over a corpse-strewn field after a whirlwind of battle passed over it, has been sympathetically described and interpreted already in the columns of AMERICA. Its reproduction at this moment very likely reaches Christian feelings. And, indeed, the tenderness of Christ's human heart may be truthfully portrayed as melting with pity for the lives that are being quenched in the infernal reek and thunder-clap of battle, and for the grief, or wild suspense, of the gentle and the aged and the young toward whom war is ruthless and insensible.

But we can not avoid the impression that there lurks somewhere in the picture an element of falsehood. Perhaps our suspicion grows out of the picture itself less than out of its exploitation at this precise moment. If the subject had been treated by Giotto or even by Michael Angelo, we should not stop to challenge its motive and intention. As a matter of fact, its sentiment is foreign, so far as we can recall, to the treatment of martial subjects by the great artists of the past. But this striking and forcible reminder of Christ's gentle goodness

just at the present juncture, this suddenly popular recollection of His attitude toward suffering humanity on the part of a world not particularly Christian, puts us on our guard against the intentions of the picture. If it had appeared in days when men in their normal lives found themselves in constant relation to Christ, we should not receive its message with suspicions and reservations. But now it is different. We fear the mournfulness of Christ for the bodily sufferings of men is emphasized beyond proportion. As He Himself teaches us, there are far worse evils in this world than the death and anguish of the body. The age, which can be coldly indifferent to the supreme interests and welfare of the soul, is open to suspicion even in its most humane moments. The world, which heartlessly sends the souls of men to perdition, has no right to invoke Christ in order to fortify its doctrine of the supreme importance of material security and comfort.

A year ago a young American poet published a poem entitled "Caliban in the Coal Mines." It embodied the modern criticism of God in the complaint of a miner with his hard life underground. Three of the stanzas we beg leave to reproduce here, with apologies to the spirit of reverence:

God, you don't know what it is—
You, in your well-lighted sky,
Watching the meteors whizz,
Warm with the sun always by.

God, if you had but the moon,
Stuck in your Cap for a lamp.
Even you'd tire of it soon,
Down in the dark and the damp.

Nothing but blackness above,
And nothing that moves but the cars—
God, if you wish for our love,
Fling us a handful of stars.

These verses were declared by critics to be among the best in the book in which they appeared. The talented young man, who wrote them, might be suspected, on account of his years, of desiring to shock the public by his shallow blasphemy. The public did not seem to be shocked so much as pleasantly stirred by the facile conciseness with which a prevalent mood was expressed. In fact the public boasts of its tolerance, and is as ready to be entertained by a "Catholic mystic" as by a yelping atheist. God came down and became Man and endured life on even terms with us, and consequently was hounded and slandered and scourged and crowned with thorns and crucified, and, only after exploring the lowest depths of life's ocean of shame and bitterness and sorrow and pain, died. And all this was done to save souls—even the souls of shallow and blasphemous young poets—from indulging the heart in wanton desires. And while this passionate searching of Christ for the souls of His children amid the briars of the world was being frustrated, during the last few decades, by a literature as pagan and as dark as if Christ had never lived, who stopped to ask what Christ thought of it all? Is it strange that we do not warm up to the world when it tries to make capital of Christ in its humanistic conception of a battlefield?

Lest we be accused of constitutional melancholy in our view of the moral and religious decadence of the reading public of late, let us cite unimpeachable authority. In the "Memoirs of a Manager," given by Mr. Daniel Frohman to the world some three years ago, that experienced gentleman tells us how, in 1888, he was obliged in deference to his audiences to change Pinero's "Sweet Lavender" so that the heroine would not be illegitimate. He goes on to say:

A little reflection on the character of the audience of 1887 and of present-day theater-goers will show how the public's acceptance of plays has changed. When I revived the play a few years later I produced it as originally written, and there was not a ripple of objection. My experience with

"The Second Mrs. Tanqueray" was similar. When Pinero sent us the manuscript I wrote him I did not dare present so frank a play in the evening bill, but that I would like to produce so fine a work at a series of special matinees. . . . Now it would seem no stronger than a nursery tale when compared to some of the subjects of the plays of 1909-10.

This is fairly conclusive evidence of the moral collapse of our public brought about within men's memory by the undermining of Christian ideals under the influence of a pagan press, pagan education and pagan literature. And the significant thing to us is that no popular cry was raised in the midst of this sad havoc to ask how Christ might feel about it. When vice happened to be allied with some excruciating form of human misery, or, as now, in this dreadful war, when it was a matter of sheer physical suffering unallied with sin of any kind, Christ was sometimes obtrusively and spectacularly introduced to gild rhetoric or wing a shaft of argument. But while obscenity and blasphemy and paganism paraded in the pageantry of verse and prose, or gamboled after dinner in the prosperous warmth and light and well-garbed company of a Broadway audience, there were no uneasy or pathetic references to the standards of Christ. It was a public whose soul was being deadened to a sense of any evil except crude, physical suffering, such as mere brutes acknowledge. Materialism of the grossest kind! It went into hysterics over vivisection and laughed at adulteries. We have only the remotest notion of what the "Piccadilly" and "Leicester Square" of the current popular song of English soldiers stand for: but, if they symbolize a yearning for such delights as Broadway ordinarily offers when the electric lights are all flaring, we are inclined to view the trenches in Flanders with diminished anxiety as the lesser horrors.

Christ, it is well to keep in mind, wept not only over the widow's son, and the brother of Mary and Martha, who was dead, but He also wept—far more bitterly—over Jerusalem for its carnal philosophy of life and its hardness of heart. It is a blessed thing to sympathize with Christ in the tears which the vision of human pain wrings from His sensitive heart. Let us humbly offer Him our sympathy for the suffering of mind and body everywhere which beings dear to Him are forced to encounter; and, most of all, let us sympathize with Him in His own hour of agony. For agony meant more to Him than it can mean to us. And let us not forget that His greatest agony was not so much the physical pain upon the Cross as the vision of sin in the garden, when the extreme horror and anguish of His soul overflowed into the very veins of His body, throwing the blood into a wild panic until it sought hurried exit at every pore as if fleeing from some unendurable presence. Who can take flippantly or lightly this Christ of Gethsemane and at the same time have any true and sincere sympathy with the Christ of a battlefield?

We have not made ourselves clear if we have left the impression that we fancy war to be a small evil, or physical suffering and hardship trifling matters calling for carefully measured pity and critical charity. We find serious fault, however, with the misplaced values of a materialistic age. When the theaters are filled, and prosperity is monotonous, and the absence of calamity leaves dalliance free for distracting excursions, and the idle hour entices to adventures in sensation and thought, our popular authors disdain Christ and His Church and use the arts of Beauty—the bright reflections of God in His finite world—to mislead, disfigure and destroy His masterpiece, the soul of man. Then, when the avalanche thunders down about their ears and sweeps away the conditions which made their popularity possible, these explorers in lasciviousness and license raise their soiled hands in horror and ask why Christianity has permitted this thing, or what Christ would think of it. We hate war—hate it and fear it, even though it raged in the antipodes. But were we in the destructive centers of its cyclonic path we should feel

obliged to maintain that it was not the extreme misfortune. That is preeminently the work of well-clad, well-groomed, and highly-paid corrupters of the public mind and heart, the romantically successful experimenters with the souls of the idle, the curious and the shallow.

It is instructive to note how superfluous become our popular leaders of thought the moment life becomes serious. They are swept into the dust-bin. Their only hope is that the revival of folly may not be postponed too long. The winter of adversity is not their season; and while it lasts they must hibernate with the insects in tiresome obscurity. If they curse the war they have reasons of their own for doing so. Has their art no function when man is in distress? If their rhythmic ritual of the grove have aught of healing in it this is the hour for its use. If the flowery cult of the flesh, however, is a mockery when souls are being sifted, its priests and priestesses can not adopt a wiser policy than silence amid the downfall of their gods. Why must they criticize the God of Israel? It is written that the medicine-men of savage tribes were wont to blame the missionary when famine stalked among them or the sun went into eclipse.

"A great part of the fashionable infidelity," said General Pascal Paoli, as quoted by Boswell, "is owing to a desire of showing courage. Men, who have no opportunities of showing it as to things in this life take death and futurity as objects on which to display it." We are certain a large element of success in the careers of many literary celebrities has been their romantic courage in defying God. We have no doubt that a masculine desire to swagger and cut a figure in the eyes of timid and admiring females enters largely into the blustering anti-clericalism of the times. At present it happens that the opportunity for displaying courage is not confined to harassing nuns and priests, confiscating convents and churches, insulting Christ and denying gracefully the immortality of the soul. We make no doubt all these esthetic and philosophical apostles of courage, in spite of their years, are now at the front relieving, in a sublime *catharsis*, their noble craving for deeds of derring-do. They will learn some useful lessons; for instance, that a man can fear hell without really being a coward; go down on his knees to His Creator without any sacrifice of manhood; assist at Mass and confess his sins to a priest without being a fool; and love his fellow-men no less because he loves God more.

JAMES J. DALY, S.J.

A Rich Man's Jests

THAT Dives' witticisms, like a king's, generally prosper was proved to admiration a few weeks ago when our ubiquitous Iron Master appeared as a witness before the United States Commission on Industrial Relations. The New York *Sun* reports that it "was a glorious day for Mr. Carnegie":

He chuckled his way through a carefully prepared statement of his views and then sat down to answer questions. Every rule that Chairman Walsh had made and enforced for the proper conduct of the hearing went by the board within two minutes after Mr. Carnegie went on the stand. He began by saying that his business was "to do as much good in the world as I can," and he left with the words that he hadn't "spent a more agreeable afternoon in I don't know when." Between these two sentences his humor bubbled over at every opportunity. There were 600 persons crowded into the assembly hall in the Metropolitan Life Building, and unrestrained laughter greeted each sally of the witness. Chairman Walsh and his colleagues leaned back in their chairs and roared with the rest of them. Mr. Carnegie knew the house was with him and he studded his discourse with anecdotes and proverbs that upset every effort to restore the customary dignity of these proceedings.

Yet the quips and quirks that moved the Commission to such immoderate laughter do not seem, when submitted to a critical examination, to have been so very funny after all, whereas some

statements of the witness which were meant to be as serious as taxes, the more discerning must have found highly amusing. We are told for example that "the audience roared again" when Mr. Carnegie requested the chairman to say "Do you believe?" rather than "Do you not believe?" "Have them [the workmen] call you 'Andy' and you're all right," we are credibly informed, made the witness's hearers roll "from side to side with laughter" and when he capped the climax by exclaiming: "See how many ladies there are here! That's one of the greatest triumphs of my life," the veracious reporter attests that "the laughter and applause become a tumult." The more imaginative of our readers can perhaps realize how extremely diverting the audience must have found the foregoing jests.

Now suppose one Johann Swartz, a Hungarian steel-worker, had been summoned before the Commission to give evidence regarding labor conditions, say, at Homestead, is it at all likely that "every rule for the proper conduct of the hearing" would have gone by the board, and that he would have been permitted to answer evasively with jests and chuckles the Commission's serious questions? Hardly. But as Dives' wealth increases, his wit, as has been observed, grows pleasanter, and the public's appreciation of his humor correspondingly keen.

Some statements Mr. Carnegie did make at the hearing, however, were really very mirth-provoking had we but the gift to see it, and during his long career he has carried through certain enterprises with such success, that the Olympians, were they but looking on, would surely have applauded with unquenchable laughter. Mr. Carnegie said, for instance, that he could not imagine any harm coming from the gifts he has made educational institutions. That remark is full of subtle humor to those who remember that the secularization of the denominational college has been the price each pays for the Iron Master's benefactions. As none of his wealth is ever devoted to "sectarian purposes" seats of learning that wish to receive a Carnegie fund must first banish God and religion from their lecture halls and classrooms. The Laird of Skibo's saying, moreover, that when giving aid he never inquires what a man's beliefs are, provided "he is clean and wants to better himself," is delicious too, when one calls to mind the vast sums Mr. Carnegie has not given the Presbyterians, the Methodists and even the Catholics for the promotion of church work of divers kinds.

Exceedingly diverting is the clever way Mr. Carnegie has managed to get so many towns in this country to burden themselves with his ostentatious libraries. For the building occupies a valuable and conspicuous site, bears forever the donor's name and is supported by the tax-payer at an outlay which in a hundred years would maintain a half-dozen similar institutions. What is worse, these libraries are mainly devoted nowadays to spreading pernicious literature among the young. A certain librarian of wide experience has not hesitated to say that the average public library in this country is no better than an institution for the corruption of boys and girls. For they are free to go in and take from its shelves "problem novels" so called, which are written on purpose to inflame the passions, or books on "sex-hygiene" and "self-knowledge" which are used to serve the same base purpose. If our restaurants instead of selling food to their patrons gave them well-disguised sawdust "investigations," no doubt, would soon be afoot. But our Carnegie libraries are doing what is much worse, for they are corrupting the hearts of children by supplying youthful readers with poisonous literature.

Full of grim humor, too, is the Laird of Skibo's erection of that fantastic anachronism, the Peace Palace at The Hague, particularly if we recall that the foundation of the fortune that made the edifice possible was largely due to the sale of armor-plate for battleships. One final chuckle, at Mr. Carnegie's disinterested promotion of "heroism" and "uplift" in the year of grace 1915, may be indulged in by laughter-loving Americans who recall the

big Homestead strike which was started by overworked and underpaid laborers while Mr. Carnegie was making a coaching tour in Scotland. Moreover his attempt to change the spelling of the English language, at least deserves the tribute of a smile.

Indeed the Iron Master's prosperous career is most rich in humorous phases, if the daily papers would only point them out to a dull and thoughtless public. Within the past few years our secular press has changed its attitude toward Mr. Carnegie. Formerly an editor could discern in this child of Adam a few human weaknesses and considered his deeds much more diverting than his words. But now the Laird of Skibo's public utterances are found to sparkle with Attic salt, but his benefactions are solemn acts of sacrifice born of his master passion for the betterment of his fellow-men.

WALTER DWIGHT, S.J.

COMMUNICATIONS

"A Bishop of Royal Blood"

To the Editor of AMERICA:

In *Leslie's* issue of February 4, on page 105, there is a picture entitled "A Bishop of Royal Blood"; the reading notice is as follows:

The Rt. Rev. Bishop Prince de Landos-Berghes et de Rache, a member of the royal family of Austria, has just been assigned to a charge in New York City by Bishop Greer, of the Protestant Episcopal diocese of New York, etc., etc.

The Bishop Prince is dressed as a Catholic Bishop should be, and if he is a Catholic, as he certainly should be if he belongs to the Royal Family of Austria, why should he receive an appointment from Bishop Greer? And if he is an Episcopalian why does he mimic a Catholic Bishop? Will you please give me the facts?

Salt Lake City.

EUGENE A. OWEN.

[The foregoing is one of several similar queries received from our readers. In search of an answer a member of the staff of AMERICA called at the office of the *Churchman*, Bishop Greer's official organ. Members of the editorial staff there confessed complete ignorance of the transfusion of "royal blood" into the working force of the diocese. The paper had published nothing about so manifestly important an item, and it was suggested that Bishop Greer's office, whence all the official business of the diocese radiates, should be asked about it. This suggestion was at once acted upon, and the answer at Bishop Greer's office was that the "Bishop of Royal Blood" had not been "appointed to any charge in the Protestant Episcopal Diocese of New York" and that *Leslie's* "had no authority to make any such statement."

The Austro-Hungarian Consulate General in this city was then interrogated concerning the identity of this "royal" personage, and this reply came:

To the Editor of AMERICA:

Replying to your favor of yesterday's date, I have the honor to return to you Mr. Owen's letter and to state as follows: Although the name of the Rt. Rev. Bishop Prince de Landos-Berghes et de Rache sounds very unusual and was never heard of by any of the twenty-five officers attached to this office, who come from all parts of the Austro-Hungarian Empire, I took the trouble to look over all available almanacs and also the State Year Book of Austria and Hungary, containing all the names of those related to the Imperial and Royal House, and to all the prominent families of Austria-Hungary, but failed to find such a name or even one like it. From this it would seem that Bishop Prince de Landos-Berghes et de Rache is not a member of the Imperial and Royal family of Austria-Hungary.

ALEXANDER GRAU WANDMAYER,
Austro-Hungarian Consulate, New York.

There is no trace of such a name in the "Gerarchia," which contains the names of all the Catholic bishops and prelates of the world, nor in "Wer ist's," the German "Who's Who." In addition to what is cited above, *Leslie's* states that the "royal blood" bishop "was consecrated at Antioch in 1901 and has lived for a number of years in Paris." Local accounts of the consecration, on January 12, of the Rev. H. R. Hulse, lately attached to the Episcopal Church in Stanton Street, as "bishop of the missionary district of Cuba," state that the "royal blood" bishop "was one of those to join in the imposition of hands." At that time he seems to have called himself an "Old Catholic Bishop."—Editor, AMERICA.]

Liberty or License?

To the Editor of AMERICA:

I congratulate AMERICA on its editorial "Liberty or License" in the issue for February 13, 1915. "Liberty, what crimes have been committed in thy name!" I say, what crimes would be perpetuated in Liberty's name, if the sophistry which you have exposed in your editorial were to be effective! The question as to whether or not "liberty of the press," as understood in our law, is or is not violated by Federal laws, which seek to protect the morals of the nation by preventing obscene or filthy publications from passing through the mail, or from being transmitted from one State to another by express companies or other common carriers, is no longer an open question. That question has long since been settled by repeated decisions of the Supreme Court of the United States and by numerous decisions of other Federal Courts, the latter following, as they are obliged to do, the "law of the land" as declared by the supreme tribunal of our country. I here give reference to a few of the Federal decisions on this question, in connection with a quotation from the opinion of the United States Court of Appeals for the Sixth Circuit, rendered March 3, 1914, reported in 211 Fed. 385:

(2) The statute is not in derogation of the constitutional rights and privileges of the defendants as publishers of a daily newspaper. The constitutional guaranty of a free press can not be made a shield from violation of criminal laws which are not designed to restrict the freedom of the press, but to protect society from acts clearly immoral or otherwise injurious to the people. *Ex parte Jackson*, 96 U. S. 727, 736, 24 L. Ed. 877; *In re Rapier*, 143 U. S. 110, 133, 134, 12 Sup. Ct. 374, 36 L. Ed. 93; *Public Clearing House v. Coyne*, 194 U. S. 497, 506, 24 Sup. Ct. 789, 48 L. Ed. 1092; *Knowles v. U. S.* 170 Fed. 409, 411, 95 C. C. A. 579; *United States v. Journal Co.* (D. C.) 197 Fed. 415, 418.

In the case from which I have just quoted the relevant portion of the Court's opinion, the defendants, publishers of a newspaper, had been indicted under Sec. 211 of the United States Penal Code, which section of the law prohibits sending through the mail, among other things, lewd, lascivious, or filthy papers, books, etc.

In the case of *Clark et al. v. United States*, reported in 211 Fed. 916, we have the opinion of the United States Court of Appeals for the Eighth Circuit, rendered March 2, 1914. In the latter case the defendants had been indicted, under Section 245 of the United States Penal Code, for sending through an express company, for carriage from one State to another, a certain obscene, lewd, lascivious or filthy publication. One defence made was that the law there in question (said Sec. 245 of the Federal Penal Code) was an abridgment of the freedom of the press. In upholding that law and in disposing of this absurd defence the Court says, at p. 918 of 211 Fed.:

(2) It is also claimed that the law is an abridgment of the freedom of the press. We think that the freedom of the press has enough to answer for without making it a protecting shield for the commission of crime. *Davis v. Beason*, 133 U. S. 333, 10 Sup. Ct. 299, 33 L. Ed. 637; *Knowles v. United States*, 170 Fed. 409, 95 C. C. A. 579.

Nevertheless, it would seem that some men, professing to be ministers of the Gospel of Jesus Christ, do not hesitate to seek to have these filthy papers kept in circulation, by prating about the liberty of the press. Incidentally such men show their utter ignorance of the law, or, if they know the law, then it would seem plain that, by their words at least, they would encourage rebellion against it and disobedience to its plain provisions. What other interpretation can be put on the quotation in your editorial referred to, which quotation says "I would rather see the press free than clean, if to clean it we have to assail liberty?" The answer to this sophistry is that the statutes referred to say that the press shall be clean, in the sense that it shall not be filthy, etc., and that the Courts, in interpreting these statutes, have held that true liberty, under the law, is not affected where there is question of protecting the morals of the people by keeping the press clean from filth, to the extent that it is possible under these laws to accomplish this much-desired end—an end, by the way, which it would seem that ministers of the Gospel should be peculiarly concerned in having accomplished.

St. Louis, Mo.

A LAWYER.

Catholic Press Association

To the Editor of AMERICA:

In response to your invitation in a recent number of AMERICA, at least one of your readers has a suggestion to offer in regard to your proposed "Society for the Instruction of the Daily Press." It is quite true, as I can testify, that many of the grotesque and misleading statements concerning Catholic events, Catholic history, Catholic ceremonies, and all things Catholic that are circulated so extensively in the daily secular press are due, as your correspondent says, to "ignorance rather than malice." Malice often plays a part in the matter, of course; but immense harm is done as a result of ignorance and carelessness and indifference. I speak from experience, as I remarked in a recent letter to you discussing the proposed Catholic daily; for I am now in the newspaper business, and have been engaged in it for fifteen years. The great majority of newspaper men and women, editors not excepted, are utterly indifferent about religion in general. They are inclined, on the whole, to be contemptuous of Protestant sects, and fairly respectful to Catholicism; but usually they are densely ignorant as to what Catholicism is and is not. The average city editor will send the first man available, whether he be Catholic, Jew or unbeliever, to "cover" a Catholic function. He prints much more about Protestant activities, sermons, functions, interviews with clergymen, and so forth, simply because Protestant clergymen and Protestant organizations of all kinds and sorts are much more inclined to use publicity, and are more awake to its power, than Catholic clergymen and Catholic organizations. Heaven forbid that Catholic priests should rival their separated brethren in this respect, and compete with them for publicity! God save us from the mania of advertising that afflicts so many of the sects! There is nevertheless a vast deal of Catholic news that should be published and which is not published; much is published in a perverted or false fashion; and not a little is to be done in correcting falsehoods and calumnies about the Church.

How, then, are we Catholics to secure adequate and dignified publicity? By a systematized employment of professional press agents. It would be wrong to underestimate the services rendered by individual volunteer letter-writers; but there is need of a national bureau of Catholic press activity. Its headquarters should be in Washington. Each archdiocese and diocese in the United States should have one or more paid press agents connected with the national bureau. It should be the duty of the representative of each diocese to supply the newspapers in his district with correct, authentic news about Catholic matters which are of interest to the general public.

He should always be ready to give the newspapers data and special information when they ask for it. When a great Catholic function is to take place, the consecration of a bishop, for example, or a Eucharistic Congress, or the funeral of a great prelate, he should see to it that reporters from all the papers are treated courteously, and are given correct information in a convenient form. He should watch the papers carefully, and whenever false or misleading statements about the Church get into print, he should see to it that they are corrected or retracted. He should keep on personal, friendly terms with the editors in his district, and be a professional newspaperman, and, of course, a practical, loyal Catholic, working directly under the guidance of his bishop.

It may be a long time before the Catholic daily appears. That is a tremendously difficult and dubious project. But there is no good reason, in my opinion, why a national Catholic press association should not be started immediately. A fund for the purpose called for by the hierarchy, would quickly be subscribed. Capable agents should then be appointed in Washington, New York, Boston, Chicago, New Orleans, Atlanta, Philadelphia, Baltimore, Denver, Minneapolis, Los Angeles, San Francisco, Seattle and St. Louis.

San Francisco.

MICHAEL WILLIAMS.

To the Editor of AMERICA:

Will you permit a newspaper man of thirty-five years experience to add to Mr. Michael Williams' excellent arguments why a daily newspaper is the chief need of Catholics, at least around New York. We Catholics are human. Our interests are the same as those of our neighbors. Our wives and daughters read the department store advertisements as others do, and spend money even more freely than their neighbors. We men want to know about base-ball and other sports. We have the same warm blood, and are intensely interested in this war. Politics, prize fights and Billy Sunday, all have an interest for us, and we want the news while it is new.

Ayer's "Newspaper Directory" for 1915 tells what we want in the way of a newspaper. It states that there are eight Catholic weeklies in New York, Brooklyn and New Jersey. Some of these weeklies have a national circulation and still, according to the Directory, their combined output for one week is but comparatively small. During that same week seven of the New York afternoon papers swear to an output of 11,329,356 copies! We can learn a lesson from our friends the Jews. Not satisfied with the respectful treatment they get from the press, with the New York Times their principal champion in English, they are supporting four afternoon papers in Yiddish, with a combined circulation, during six days, of 2,354,184 copies.

It is a fair estimate that there are 1,250,000 Catholic readers within twenty-five miles of the New York City Hall and that we Catholics are spending \$60,000 a week for our daily newspapers, and \$40,000 a week for our Sunday papers or, in other words, we are paying \$5,000,000 a year for newspapers that can not meet our requirements. No capital for a newspaper plant is required, for there are several newspaper plants idle during the afternoon that would print our paper if we but supply the copy.

New York.

S. H. HORGAN.

To the Editor of AMERICA:

The discussion of the proposed Catholic daily newspaper, has led me to wonder why we Catholics do not improve our Catholic weekly newspapers, that is make them readable; and fully avail ourselves of the opportunities for favorable publicity offered by the secular dailies, before we discuss a scheme so ambitious as a Catholic daily, an enterprise of greater magnitude, than most of your correspondents, I fear, realize. If we have failed in the smaller task, and the average Catholic weekly newspaper is a failure, what hope have we of succeeding in the bigger job?

In a great many dioceses of this country there are to be found publications, officially authorized by the diocesan authorities, which dignify themselves with the title "A Catholic Weekly Newspaper." To me it has always been a mystery just why it has never occurred to the managing editor of one of these publications seriously to set about making his periodical just what he alleges it to be. They are all alike. There is the inevitable "Roman letter" from the special correspondent in the Holy City; "The Irish Column," of course—by the way, my father was born in Ireland, if that has anything to do with the case; a few good editorials; an occasional good sermon; news items—the scissored kind, and often stale besides, about the Church in China and Tasmania, and every known part of the globe—but, very rarely anything about the parish church the reader attends. The editors do not even seem to know how to use intelligently the scissors on the secular dailies published in their own communities. What is the result? No circulation. It is the natural and logical result. An editor can not, and should not, expect Catholics to continue to buy a newspaper which contains no real news of the kind they expect to find in the publication.

These editors are constantly complaining of "circulation troubles." Why, I wonder, do their business managers never adopt businesslike and systematic efforts to get subscribers? In a certain diocese of upward of 125,000 families, the official weekly has a circulation of about 5,000, so I am reliably informed. I have yet to hear of one of these publications boasting of its circulation. That these papers do not enjoy a better circulation is the fault of no one but the editors and business managers themselves. And the shame of it is that there are so many circulation methods they might employ. With a respectable circulation, profitable advertising will come, provided good sales methods are employed in disposing of space. Advertisers willingly patronize publications of large circulation which go into the homes. From such a Catholic weekly newspaper, properly managed, a Catholic daily can reasonably be expected to develop.

Now as to the daily newspapers. Why do not our priests, and our Sisters, and our laymen, who are in authority in Catholic organizations, give them more Catholic news? Newspaper men, and Catholics too, complain that they find it difficult to get news of our parish work, our hospitals, our homes, our societies, and other Catholic endeavors. "It will interest no one," says the parish priest. But the Protestant minister, on the other hand, rightly appreciating the value of publicity, keeps the newspapers informed as to what he and his church are doing. A friend of mine, a retired newspaper man, established in the two local newspapers in his town a column devoted to the work of the various philanthropic and charitable agencies of the community. He was a man of no religion, but he was a warm admirer of the Sisters and their hospital. He really wanted to tell the public what they were doing, and what were their needs. They gave him no news; nor did the Brothers for their hospital. They treated him with scant courtesy when he came seeking news. But the manager of the non-sectarian hospital gave him plenty of copy and that institution profited by good publicity, and numerous gifts were due to that publicity. The Catholic institutions suffered from their policy. Then there was the experience of a daily newspaper publisher. He determined to publish each Saturday a page—"The News of the Churches of the Town." This publisher had just married a Catholic woman. To make sure that there was no discrimination against Catholics, he put a Catholic editor in charge of this page. Then he sent a letter to every rabbi, preacher and priest in the town telling of the page and offering the columns of his paper for the publication of any material they had to offer. On the editor's desk every morning there were letters from the rabbis and preachers, but never a one from a priest. To get a column or so of Catholic news every week the editor was obliged to work. He had more non-Catholic religious news than he could use. As is evidenced by

these two typical incidents, the daily newspapers would publish more Catholic news, if only those who can furnish it would do so. Do we really want publicity for our efforts? If we do why do we not adopt the proper effective methods?

New York.

FRANK T. DEVINE.

Gothic Vestments

To the Editor of AMERICA:

In the inspiring article of Mr. Henry C. Watts on "The Midnight Office of Christmas," in a recent issue of your review I was attracted by the phrase, "There is a soft sound of crushed silk as the priest makes the saving sign" in the Mass. Would that this were generally true to-day! But, alas! there is generally no soft silk to crush. The chasuble or Mass vestment of to-day is rigid, almost unyielding, as a rule, with stiff, square back and front. This abbreviated board-like vestment suggests but faintly the great mantle thrown over Our Lord. But it was not always thus—in fact it has been so for but a brief space in the long life of the Church—and why should it be so any longer? Who that has seen pictures or statues of old-time priests in soft, ample, rippling, flowing chasubles falling in folds, or has seen such vestments worn in our churches to-day, can possibly be satisfied with the style of vestment which detracts from the solemnity of the most august act of worship? The latter is but an artificial copy of part of the old vestment with the beautiful folds cut out.

I realize how little chance English-speaking Catholics have had during long persecution to give heed to seemliness or externals, and what bad taste from a bad age of the world has usurped the place of real art in the Church. The result is ugliness instead of beauty, and the pathetic part is that Catholics have become accustomed to it. What is the solution? Not the adoption of anything new. If anything is new, it is the present style of vestments. Let us return to the interrupted development of something like the graceful vestments of the days when the best of art was at the command of the Church: I refer to the vestments termed Gothic, or more properly Ambrosian, which, eliminating both the cumbersome of the old bell-shaped vestments and the wasp-waistedness of the new, present a liturgical garb of wondrous beauty.

The chasuble, of thin, soft cloth, is practically identical in shape in front and back, with sides which do not stop short at the shoulder, but reach to at least the elbows or below, with but a small hole for the head instead of the long, ugly slit down the front evidently contrived to admit the enormous wigs of the seventeenth or eighteenth century—now an anachronism. The whole falls in graceful folds, does not hamper the priest's movements at all, but greatly enhances the devotional beauty, inherent in the Church's majestic liturgical worship. Dalmatics and tunics of deacon and sub-deacon of this sort are similarly soft, have proper sleeves instead of ugly flaps necessitated by stiff cloth, and copes are semi-circular, with no piece cut out for the neck, and with the orphrey, or straight-edge bands, carried clear around the neck, with the embroidered flap hanging below it behind. Why should not the unseemly vestments of the present be replaced by such vestments as these? They are still worn here and there, and seemingly are bound to be no less the vestments of the future than of the past.

Do I hear some timid soul object that such vestments are now used in "Catholic-minded" Episcopal churches? Yes, but where did they get the idea? From the Church which alone has a right to them. Catholics should not allow others to surpass them in the seemliness which belongs to God's altar, nor wait for the return of the prodigals to restore to the Church what is her's.

Cambridge, Mass.

H. A. DOHERTY, JR.

A M E R I C A

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The Law and the Lunatics

THE law, according to so universally accepted an authority as St. Paul, is not made for the just man but for the unjust and disobedient, for the ungodly and for sinners. This being the case, the "citizenry" may not unfittingly expect in a legislator a modicum of the sense of fitness. But there has arisen in the State of Kansas a star of unusual brilliancy in the legislative firmament, a Solomon and a Solon combined, who would make it a misdemeanor for any Kansas female, over whose head five and forty summers and winters have not passed on their ravaging course, to appear on the public streets wearing ear-rings, or with the roses on her cheeks made more blooming by the adventitious aid of such trifles as may be obtained from the local drug stores at, say, fifteen cents a box. Henceforth, the blushing bride, as she emerges from the church door, will be confronted with the stern officer of the law, and by him compelled to produce her birth certificate, or to prove to his satisfaction that her maidenly blushes are the work of Nature unaided.

Now while the freak legislator is hard at it to penalize the artificial blush that has its source in the vanity case, a notoriously indecent and avowedly scurrilous press can, with impunity, bring the blush of shame to the countenance of outraged decency, under the very eyes of the Postmaster General. While Kansas, in an ecstasy of sumptuary virtue, draws the line at ear-rings, there roars from Washington the cry of a sucking dove: "I would rather see the press free than clean" (by restrictive legislation).

When the founders of this great Republic fought for the cause of liberty, and opened the doors of their country to the oppressed of the whole world, they laid up a treasure; and others have entered into their inheritance.

But the eyes of Justice have become heavily bandaged and the torch of Liberty sheds an uncertain light when the activity of the law in the State of Arizona can penalize the importation of wine for the offering of the Sacrifice of the Mass, whilst New York beholds with amazement the spectacle of murderers escaping the just punishment of their crimes. What shall America profit if one State should debar all liquor advertisements from periodicals, bill-boards and public places, whilst another State seeks to relax its all too lax divorce laws? The State border is but the dividing line between desire and accomplishment; and the yoke of the law sits heaviest not on the unjust and disobedient, but on the poorest and most insignificant. We need not more legislation but more respect for the law. Not the cleaning up of the powder puff, but a little practical application of the Christian ethic which St. Peter found not incompatible with his duty toward a bloodthirsty tyrant: "Honor all men. Love the brotherhood. Fear God. Honor the king."

Spoiling Youth's Visions

THERE has never been a time when the young have not seen visions. Out of the bright silence of the future, mystic forms and insistent voices have always beckoned and summoned them to deeds of heroism. The morning of life sends their thoughts soaring up to the eternal hills, and in the rose-tinted clouds that soften the hoary summits they read the call and the promise of greatness. The very mists over their heads seem nothing more than thin veils of gold obscuring but not hiding the peaks toward which their eyes are straining. Some dream of wealth, some of beauty and friendship, others of pleasure, others again of power, and a few, and these are the most courageous and noblest of all, catch a glimpse of Christ transfigured. They are lost in the contemplation of the Beloved Son in whom God is well pleased, they hear the heavenly mandate, "Hear ye Him." They hearken to the divine invitation and they picture themselves as living all their days in the courts of the Lord, with no thought but of Him and no other hope save to work and spend themselves in His service. They see the tabernacle with its reflection of the beatific happiness; and in the generous enthusiasm of their brave unspoiled young hearts they say, "Jesus, Master, it is good for us to be here."

Then they come down from the mountain, and for a time they tell the vision to no man, and are content to guard their hope in the secrecy of their souls. At last comes the moment to leave all they have, to go out from their father's house, to sell all they possess, to take up their cross and to follow their Lord. Alas for the struggle that follows! They are tempted in countless ways. Specious arguments of every kind; dissipations that are dangerous if not always sinful; abuse, ridicule, entreaty, everything is tried with relentless persistence. Nothing short of sin is passed over. The boy must be

kept from the priesthood and the girl from the convent at any cost. They must not be allowed to throw their young lives away. And so the divine invitation is disregarded, God's manifest will is thwarted; and parents have the wicked satisfaction of preventing their children from following their vocation and obeying the call from on high. The bright vision fades and is lost.

A serious thing is this interference with the behests of God. What is a mother's affection that it should come between the child and its Lord? What is a father's claim that it should be set up in opposition to claims of the Father of all? Man's pleasure preferred above God's pleasure! Man's will followed and God's will set at naught! Could anything be a clearer perversion of right order? And yet this is what only too often happens when the son speaks in favor of the sanctuary, and the daughter hints at the cloister. Only too often parents, in misguided love, try to tear the very thought of vocation out of the hearts of their children, and only too often they succeed. But let them beware of their ill-gotten purpose. God may be silent, but He is angered, and He does not forget. Woe to those who spoil the visions of youth!

The Jingo

THE Jingo stands out as the aggravator of misapprehensions. To emphasize differences, be they but superficial, is his delight. To declare irreconcilable such as are deeper seated is his hobby. Racial antagonism, social stereotypes, ancestral hatred, incompatibility of ideals, diversity of evolutionary experience are his properties, much-played and stage-worn, but he can, with the flare of a flashy patriotism, give them a coloring satisfactory to the gaping audience.

He was ready to go to war against the Indians because they were red; he was ready to go to war for the Ethiopians because they were black; he was ready to deal death to the Spaniards because they were Latins; and ready to die for the Cubans because they were inspired by the ideals of Brutus and Cassius. But fear not. He never died or fought or went to battle or enlisted for the war. It is not the business of the Jingo to fight, but to make war and let other people do the fighting. His to discover the lines of our national destiny and to see how marvelously they coincide with those of his own commercial and financial interests. The destinies of the nation, of the leading races of the civilized world are in his heart and his heart is in his pocket. The jingle of cash is audible above the jingle of the Jingo's catch-phrases and campaign eloquence. Vulcan sweated and toiled over the arms of Achilles, but Pluto furnishes the precious metals of which they were made. So it has been ever since.

Racial diversities indeed there are, but it is the promoter of peace who is really a profound student of them; who knows how the fundamental harmony of human

nature may be maintained. Standards of civilization there are as diverse as that of Spain and England, of Norway and Japan, of Canada and Mexico; but it is he who has met on a basis of peace, tolerance and experience the exponents of these varying ideals who really knows how ingrained is their diversity and how splendid the fabric of their interwoven commerce and intercourse.

Destiny for the Jingo is a myth and a catch-word. Of an over-ruling Providence, "a just God who presides over the destinies of nations," delighting in the diversity of His children, assigning a place and sphere to each and outlining a course for every one to follow with beneficent results to all, he knows nothing. A national destiny of service and sacrifice never entered his mind. Of cities and States, venerated by the world, intelligent as its masters in arts and sciences, in patriotism and in statesmanship, he has never read. Of the function of a State as the upholder of an ideal, in spite of all temporal loss, he knows only the name and its use as a shibboleth. Of a self-restrained people, scrupling to encroach on their neighbor's rights and needs, he has formed no notion.

To elbow the weak out of the way or crowd them to the wall, the Jingo dignifies as "expansion." To bully the unfortunate into humiliating concessions he justifies as "awakening to the full sense of our masterful character." To check and drive to exasperation a people bent on bettering their national status he considers merely the "modest assertion of our rights as a superior folk." He is the maker of war-cries and the promoter of war, but the fighter of battles, never. His figure is strangely like that of a small boy on a fence, watching a canine encounter and whistling and clapping to set on the combatants, safe from their teeth.

But the inspired writer takes him too seriously to make of him a mere caricature and launches at him one of the direst curses in all Scripture: "Six things there are which the Lord hateth, and the seventh His soul detesteth—him that soweth discord among brethren."

Statutes or Decency?

CAN statute law palliate outrages on women and legalize theft?

Why, certainly, replies the *New Republic*, and refers to Mexico as obvious proof. "Nothing," we are told by that journal, "can condone the treatment of nuns in Mexico." This is a fair and open statement; to the minds of decent folk, a plump platitude. But, continues the writer, "it should be stated that religious communities are prohibited by statute, and that two nuns constitute such a community."

Why should this be stated? Does the existence of an anti-religious statute make assault on unprotected women less horrible?

At present, the Salvation Army is contesting a Los Angeles ordinance which forbids such associations to devote local contributions or collections to any but local

purposes. With the expedience or justice of this measure we are not now concerned. But suppose the courts sustain the city's contention. Suppose, further, that in defiance of this ruling, the Salvation Army refuses to change its customs. Suppose, lastly, that in consequence, a mob should inflict upon the women of the Salvation Army one-tenth of the indignity that has been offered to the Mexican nuns. Would the *New Republic* seek to palliate this shocking crime, on the ground that the Salvation Army women were living in defiance of a city ordinance?

"Much talk," continues this teacher of muddy and bedraggled ethics, "has resulted from reported confiscation of church property in Mexico." All airy suspiration of enforced sighs. Why? Because by "statute" the Church in Mexico is forbidden to hold property.

Granting, but not admitting, that the Church has no legal claim, does this destroy the claim in justice? Does it give the right of ownership to the freebooters, misnamed "governments," who, by armed gangs, seek to maintain their thefts of schools, churches, libraries and hospitals?

Can statute law palliate outrages on women and legalize theft? Let the *New Republic* answer.

She Loved Much

TWO weeks ago a hospital Sister died in Chicago. She had lived the consecrated life for fifty-five years. During all these years, save two, she had ministered in one hospital to Christ's sick and wounded brethren. The world knew nothing of her. She wrote no books, made no speeches, preached no mission of "social service." But she gave her life and all that she had, quietly, simply, with never a thought of self, to God. In the days when her world was at spring and the heart was young, she had sacrificed all for the love of her Saviour. She who did so much to bring peace and sunshine into the world was forgotten by it. She was content. She would not have it otherwise.

So slipped the years into life's dusk. The Master called, and she came with joy, bearing her sheaves. And as she lay in the little chapel there gathered around her the men and women whom she had remade, the poor whom she had helped, and those once lost souls, who through her gentle teaching had brought their bruised and bleeding hearts, like Magdalen's broken box of ointment, to the feet of Christ.

What a glorious tribute! Wealth can not buy it, nor power command it, nor any receive it, but they who have loved much. "We look into her life," said the non-Catholic head-physician, "and we find it without blemish. Always she served God and man at the sacrifice of herself. Always she has been good and kind; loyal and faithful and loving. We look into her life, and we see that it has been one long, unbroken succession of mercies."

A life like this teaches us, who for all our learning and

culture are troubled about many things, what life truly means. Love and sacrifice alone make our petty round of days worth while.

Scripture Reading and Crime

A BILL now pending in the New York Legislature would oblige all public school teachers to read ten verses of the Bible every day to the children. As a Protestant clergyman, speaking in support of the measure, has said, "this is to keep them from becoming criminals."

It is not proposed to discuss the relation of this proposed law with our constitutional rights as American citizens. That may be left to the courts, should the measure finally be placed on the statute book. But it may be pointed out that the theory advanced by the Protestant clergyman, and apparently embodied in this bill, that the daily reading of ten verses of Scripture will "keep the children from becoming criminals" is thoroughly false. To listen to this reading will not give a child an efficient, lasting motive of right living. Every teacher, every one who has dealt with children, knows this. The child will simply not understand. If the truths contained in Holy Scripture are to get into the child's life, and influence it, the bearing of these truths upon life must be explained. And the office of Doctor of Sacred Scripture can hardly be combined with that of a public official acting in his official capacity. For the teacher must either affirm these truths, or deny them, if he wishes to teach. True, he may maintain an attitude of indifference to their truth or falsehood. But that, according to Christ's word, is to deny them.

One may be learned in Scripture and an adept in crime. Judas was well acquainted with Christ's divine character, mission and teaching. A notable sinner has told us that it is the essence of iniquity to know the better and follow the worse. If we wish to keep the children free from criminal ways, we must put Christ's appointed means of grace into their lives. Nowhere are we told that among these means is simply to listen to the reading of Scripture.

Will You Give Up?

"WILL you give up?" is the question hissed into the small boy's ear by his conqueror as he presses the head and shoulders of his victim into the mud. "Will you give up?" is the cry in the snow-ball fights where imaginary forts and flags are attacked. When does the boy say, Yes? When did you say, Yes, in your fights? Perhaps you do not want to admit that you ever gave up. It was hard to afford that sweet satisfaction to the boy higher up, already beginning to exult in your downfall. Is it such repugnance to surrender which wins so much sympathy for the under dog? Multiply the feeling of no surrender by millions and dress it up in uniforms, put swords for fists and bullets for snow-balls,

and you have the armies of the world. Much of what passes for patriotism is nothing else than a refusal to own one self beaten. Yet if anger can be canonized—"Be angry and sin not"—why should the spirit of no surrender be kept from enlisting and drilling on the side of right?

It is not on the battlefield alone this spirit reigns, nor need it always thrill through mighty frames and huge muscles. The finest exemplifications of the spirit are found where nature has given least physical strength. The men in the battle-line feel the touch of elbows and hear the heartening cry of comrades, but wife and mother and daughter fight alone at home. Many a man would surrender unless there were others looking on; few are the women who give up, though they must struggle out of sight in the home. The tenderest, the most sensitive element in a woman is that very thing which makes her endure and fight on long after her stronger mate has given up. A woman's love, a mother's love, makes weakness might. The strange blending of heroic love with physical weakness was never, perhaps, better exemplified than in that New Jersey teacher who, to protect her pupils, bravely faced and killed a venomous snake and then fainted away. Her affection made her a hero; her imagination drove the blood from her cheek and the strength from her limbs. The homes of the poor, the schoolrooms of the world, the bedside of the sick, the cradle and the nursery, all these are proofs that if woman could fight with her heart she would never give up.

Back of years of evil habits, buried under the dead weight of indulgence, there lies the spirit of no surrender. But how can it be reached? How can the weakling, the drunkard, the degenerate be made to thrill again with the fire which flamed through them in youth? One can strike a spark from steel and stone, but not from wet clay or porridge. "Morale" is a word made popular by journalists in war-time. Morale is that feeling of never give up throbbing through an army. What is the quickest way of restoring morale to a routed army, of making the disintegrated particles swing backward to the fight, like magnetized iron filings pointing one way? The magnetic influence to remake an army is a leader, a personality. The history of the world has many instances of defeat turned to victory by the inspiring leader. A good priest in England visited a reformed drunkard every day for six weeks to keep alive within his battling soldier the spirit of no surrender.

The small army of twelve which set out to conquer a world with the not very consoling standard of a Cross would have been beaten before the first engagement, had not every heart been warm with ardent devotion to Him Who had been the Good Shepherd when they were lost, and had been their generous Father when they were living afar riotously. It is love of another which keeps a weak woman from ever giving up; it was love of Christ which made the Apostles never give up, and it was love of us which made Calvary.

LITERATURE

Twenty Historical "Don'ts"

AS the discerning reader of the daily papers and of periodical literature is doubtless aware ignorance of Catholic history is still quite dense and widespread. Even well-meaning writers and speakers, when the Church is their theme, fall into grave errors, largely because their knowledge of history is not "up-to-date." These men do not realize what remarkable advances have been made in the science of history within the past few years. As the editors of the "Cambridge Modern History" declare in the preface to that monumental work:

The long conspiracy against the revelation of truth has gradually given way. And competing historians all over the civilized world have been zealous to take advantage of the change. In view of this it has become impossible for an historical writer of the present age to trust without reserve even to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled, by the classics of historical literature . . . and has to hew his own way in order to reach the truth.

So it has seemed to the writer that possibly a little historical guide in the shape of a series of "Don'ts," warning editors and writers about certain popular historical fallacies, so often repeated that they seem to represent accepted truth, would be useful. Some years ago these handy "Don't" manuals used to be popular, notwithstanding the fact that human nature would much rather be told what to do than what not to do. Though couched in the imperative form, the following "Don'ts" are meant to warn even educated people, who may not be very familiar with recent historical research, from falling into absurd errors.

Don't write about "the long night of the Dark Ages." John Fiske speaks of "All the work big with promises of the future that went on in those centuries which modern writers in their ignorance used once to set apart and stigmatize as the 'Dark Ages.'" You do not want to be classed with the "modern writers" whom John Fiske thinks "ignorant."

Don't compare the Middle Ages with pagan antiquity to the great disadvantage of the medieval period, for John Fiske said that "There is a sense in which the most brilliant achievements of pagan antiquity are dwarfed in comparison with what was accomplished in the Middle Ages."

Don't accept the ordinary opinions about the Middle Ages unless you are sure you know a great deal about that period. John Fiske gives high praise to medieval times in the introduction to his work on "The Beginnings of New England, or the Puritan Theocracy in Its Relations to Civil and Religious Liberty." If he said it there you can be sure that he must have had absolutely compelling evidence for it.

Don't talk about the Catholic Church "hampering education." In the thirteenth century, when the Catholic Church was most powerful, when the Popes, for good reasons, were able to put kings down from their thrones, there were more students at the universities of Europe, in proportion to the population, than there are now. Read any serious history of the universities and see.

Don't proclaim confidently that there was no study of science until our time. The medieval universities were scientific universities, studying everything from the scientific aspect.

Don't write that all the university education before our time was founded on the classics. The classics came into education at the Renaissance. Before that the university curriculum consisted of physical and ethical science and philosophy.

Don't think that the medieval university study of science was trivial. Professor Huxley declared in his address as Rector of Aberdeen University, "I doubt if the curriculum of any modern university shows so clear and generous a comprehension of what is meant by culture as this old *trivium* and *quadrivium*, the medieval university curriculum, does."

Don't talk about medieval ignorance, for if you turn to any history of the universities you will find that at the end of the thirteenth century there were more students at the universities of Europe and particularly of England, in proportion to the population of the various countries, than we have at the present time.

Don't talk about medieval superstitions being particularly "groveling," because superstition occurs at all times. Probably the lowest depths of superstition were reached in Europe at the height of the witchcraft craze at the end of the seventeenth century.

Don't laugh at medieval people for accepting the transmutation of metals. Many chemists now confidently expect to manufacture gold and silver out of lead and copper. They even say that the precious metals are being constantly manufactured in the midst of the baser ores throughout the radioactive energies that are present.

Don't talk too freely about all the harm that the Catholic Church did to mankind during the Middle Ages. John Fiske said in his introduction to "The Beginnings of New England"—"It is hard to find words to express the debt of gratitude which modern civilization owes to the Roman Catholic Church." When John Fiske made that admission, rest assured that he knew whereof he spoke.

Don't talk about "lazy monks." They built the many hundreds of monasteries in England, drained the fens and raised the dignity of labor. The President of the Massachusetts Agricultural College declared that monasteries were the first agricultural schools.

Don't ever talk against the Jesuits until you know at least one of them. You can find them now in any American city of half a million inhabitants or so, and they are rather pleasant men to meet.

Don't talk about lack of initiative in the Middle Ages. Frederic Harrison said: "Of all the epochs of effort after a new life, that of the age of Aquinas, Roger Bacon, St. Francis, St. Louis, Giotto and Dante, is the most purely spiritual, the most really constructive and, indeed, the most truly philosophic."

Don't forget that in recent years there has been serious discussion as to whether the thirteenth century may not have been the greatest century of human existence.

Don't scoff at the idea of a medieval century as the greatest until you have weighed Frederic Harrison's expression: "We find in this century [the thirteenth] a harmony of power, a universality of endowment, a glow, an aspiring ambition and confidence such as we never find in later centuries."

Don't brush aside the thought of the medieval period as quite unworthy of consideration in the history of humanity until you have read further what men like Fiske, Freeman, Frederic Harrison, Macaulay, Hallam, and many others have written of it.

Don't talk about the failure of the Middle Ages to appreciate values properly. Our richest millionaires scarcely have money enough now to buy the things that medieval folk in little towns of less than 10,000 inhabitants made for themselves.

Don't be out of the fashion. It is fashionable now to talk about the Middle Ages as the "Bright Ages" because of all they did for art, architecture, education, literature, and above all, for the arts and crafts.

Don't suggest that the Middle Age was wrapped up in its

own conceits. It made the most beautiful books, the most charming needlework, the finest illuminations, the most wonderful stained-glass windows that the world has ever known. We are just beginning to admire these things properly. It was when we had no interest in these things that we had no interest in the Middle Ages. JAMES J. WALSH, M.D.

REVIEWS

The Unfolding of the Little Flower (Sister Theresa of Lisieux.) By the VERY REV. W. M. CUNNINGHAM, V.F. With a Preface by HIS EMINENCE CARDINAL GASQUET. New York: P. J. Kenedy and Sons. \$1.35.

As the title suggests this little volume is a study of the development of Sister Theresa of Lisieux. A special value attaches to its testimony, to her sanctity, because it is written by one who began the study of her life with deep prejudice, and ended, like many another, by rendering to it enthusiastic homage. It does not pretend to be a substitute for the autobiography, but a critical study meant to supplement and elucidate certain phases of it. The part suffering played in her spiritual formation receives special emphasis, and is a practical commentary on the problem of pain. In accordance with modern notions of hagiography, early defects and the intensely human note in her character are clearly pointed out with the obvious advantage that her "little way" seems not altogether outside the possibility of imitation. In the perusal of these pages, souls especially that are harrowed by persistent thoughts against faith will find for their consolation that the joy of faith is by no means essential to its spirit and its practice, and that darkness of soul is quite consistent with the very strongest and heroic holding to the supernatural. This study will be valuable chiefly to those who already know the life of the Little Flower. Its main advantage, however, and the one which the author has principally in view, is to lead readers to a better understanding of the words of the Little Flower herself. To her own simple story there attaches a spiritual charm, an inspiration and an atmosphere of the supernatural that no other history of her life possesses. This is obvious to the most casual reader, as he turns from the author's words to the words he quotes from the autobiography. There is room for other studies of other phases of Sister Theresa's life, but the life itself has been written once and for all by herself. J. H. F.

Problems of Child Welfare. By GEORGE B. MANGOLD, Ph.D., of the School of Social Economy of Washington University. New York: The Macmillan Co. \$2.00.

Boyhood and Lawlessness. The Neglected Girl. A Russell Sage Foundation Publication. By RUTH S. TRUE. New York: The Survey Associates, Inc. \$2.00.

Here are two sociological books by non-Catholic authors. The first leaves the impression that Dr. Mangold has undertaken to cover too much ground. He has classified his matter well, but in his treatment of much of it is highly unscientific. He lays far more stress, for instance, on the influence of heredity and environment in character-formation than the facts at his disposal warrant, and while formally admitting that but little is known of positive eugenics, allows himself to write at times, as if it were an accepted science. Equally unsatisfactory is his discussion of what he terms "social selection." If, by his own admission, we know nothing with certainty of the ultimate factors involved, what justifies his "humane and economical method of refusing to permit the unfit to come into the world"? How can a being which does not exist, be stigmatized as positively "unfit" when the stigmatizer himself confesses, that "we are far from a knowledge of what constitutes a correct standard of fitness"? The conclusion is inevitable, that Dr. Mangold

would justify us in destroying a living organism, or refusing it existence, on the ground that it fails to satisfy a standard which, so far as we know, does not exist. One need not insist upon the unchristian character of these conclusions. But it is important to note that, by the very showing of those who advocate them, they are unscientific in the highest degree.

It is not surprising, therefore, that Dr. Mangold, while he virtuously inveighs against the falling birth-rate, recommends practices which will make it fall still lower. This highly scientific person can not restrain a sneer at the stupidity of the "foreigner," who thinks conscious restriction "unethical," and he holds that "among native American women especially, the ethics of restriction are justified." Is morality, then, a matter of nationality? Or has our learned pundit, who says that "opposition to a judicious limitation of size of family is reactionary and unsocial," some unspoken recommendation for "conscious restriction," which he dare not put in print? Enough has been said to show that this book is a decidedly unsafe guide. It is neither Christian nor scientific.

According to the author of the second of the volumes, all the vices flourish on New York's West Side, save atheism and race-suicide, and these the gentle investigator apparently considers, not vices but virtues. If left unhindered, the Foundation proposes, it would seem, to carry this devil's gospel to the West Side denizens, for we read: "The attitude of our community toward birth or death is disheartening in the extreme. Either event is accepted as the will of God. The idea of voluntarily limiting the size of the family is almost unknown."

It is indeed disheartening that after years of social striving, even after the dawn of the Russell Sage Foundation upon an unworthy world, the poor should still believe that our coming into this life, and our leaving it, are matters with which Divine Providence concerns itself. The social worker sometimes affects to wonder why her advent is not greeted with gratitude by the parish priest. It is but an affectation. She knows, and must be aware that he knows, that if religion interferes with the means which in her infallible judgment are necessary for "the rehabilitation of the family," it is her business to see that religion is dropped. She seems to owe responsibility to no State official, and judging from her work, it is fairly obvious that she considers more than one of the Ten Commandments antiquated and "anti-social." These studies have no new lesson to teach. Make the West Side more like Fifth Avenue, and life's wandering chords shall swell into one grand, sweet song. History nowhere shows that man's moral standards rise with his accession to wealth and comfort. Even the newspapers can teach us that Fifth Avenue has its shortcomings as well as Eleventh, and it would seem that the former's are far more deeply anti-social. These reflections are commonplace. But they are probably true. Most commonplaces are.

P. L. B.

The Haunted Heart. By AGNES and EGERTON CASTLE. New York: D. Appleton & Co. \$1.35.

A satisfactory piece of work. The plot has form and sustained interest; the characters are drawn with a touch at once firm and delicate; the conversations are crisp, idiomatic and to the point; the descriptions of scenery charming. Maturity of taste and distinction of style mark the book, and its morality is fearlessly Christian. How Catholic in conception is this appreciation of a modern "scientific sick-room":

The whole place had an atmosphere of the business of illness that caught the newcomer at the heart. Between nurses and doctors, with the last discoveries in drugs, with oxygen and opiate, the doomed man was being helped and soothed along the final stage of his journey. All that cold science could do for him was lavished here. But, till this moment, not a creature had been permitted to watch in love beside him. No heart to spare the oppression of that wounded heart; no hand to clasp that hand wet with anguish; no breast on which to pillow that weary

head, dizzy with hopeless, lonely thought. And, for the poor soul—nothing! Nay, worse than nothing. For here every effort was to lull the faculties, avert reflection, conceal the inevitable. Not one word of courage for the ear of the spirit in its awful failing; not one image of God's mercy to catch the dimming eye; much less the strengthening unction of the last consecrating rites.

"The Haunted Heart" is a notable accession to clean, artistic fiction.

F. P. P.

The Prayers of St. Paul. By Rev. W. H. GRIFFITH THOMAS. \$0.60.

The Joy of Finding. By Rev. ALFRED GARVIE. \$0.60.

The Son of Man. By ANDREW C. ZENOS. \$0.60. New York: Charles Scribner's Sons.

The Catholic reviewer of these three little books, while not subscribing to all that they contain, can say that they are Christian and, in the main, refreshing and encouraging. In "The Prayers of St. Paul" we have a simple and succinct exposition of the Pauline prayers as found in the epistles to the Thessalonians, Colossians, Ephesians and Philippians. The object, necessity and qualities of prayer are well brought out, and many of the applications to present-day life are especially happy. "The Joy of Finding" is an illuminating study of the parable of the Prodigal Son. The mutual relations between God and man are neatly portrayed, while the nature of sin, judgment, penitence, pardon, righteousness and blessedness are searchingly analyzed in as many chapters. The author is wrong, however, in saying it is not certain that God foresees future free actions, and that God's foreknowledge would limit man's freedom of choice. Mr. Garvie is also sadly mistaken regarding the Catholic Church's teaching on justification through good works. In "The Son of Man" we have a group of seven brief studies on the character of Christ, with special reference to the benevolence of His earthly mission. The title "Son of Man," if we are to believe the writer, was chosen for the Messiah in order to emphasize His humanity as opposed to the world's brutality. From this view-point the career of Christ as Redeemer, as Victim, and as Conqueror of Sin is critically examined. But while it is true that the book comprises much that is good, it has little claim to originality either in subject-matter or manner of treatment.

D. J. C.

Nathan Hale, 1776. By HENRY PHELPS JOHNSTON. Revised and Enlarged Edition. New Haven: Yale University Press. \$2.35.

The story of Nathan Hale, the young graduate of Yale, who was cut down in the flower of his youth in the service of his country, is one that will bear retelling. It is a simple story, and short, for Hale was but twenty-one years of age when he was executed as a spy within the British lines at New York, and his military career extended over little more than one year. But simple and short as it is, the life of this young patriot has a special value at the present time, when those who have entered into the inheritance of our citizenship are all too apt to forget the price at which their inheritance was bought, and to hold their privileges as but an incident in the apparently all-important business of laying up this world's goods.

The account of Hale's four years at Yale throws some interesting light on college life in those days, and Mr. Johnston is evidently of the opinion that for the students to stand with hats off when the President passed along betokened much outward ceremony, and the fagging system that then prevailed savors to the author of sheer oppression. The custom had at least the effect of teaching those who would rule that they must first learn to obey; and in such a school Nathan Hale received his training in nobility of character.

His sense of duty was strong, and at our country's call he set out to do what he felt was demanded of him; yet the rôle of a spy was one against which his whole honorable nature rebelled. On the night of September 21, 1776, Hale was caught within the British lines, and at eleven o'clock the next morning he suffered a spy's death at a spot which is now identified as the junction of Fifty-first Street and Third Avenue. His memory is enshrined among those of whom it is said: *Dulce et decorum est pro patria mori.* H. C. W.

Our Palace Wonderful. By FREDERICK A. HOUCK. Chicago: Hansen & Sons. \$1.25.

Father Houck's book will doubtless prove a helpful and suggestive guide to all those who are seeking an answer to the obstinate questionings that arise in the mind when confronted by the problem of the ultimate origin of things. One idea dominates the work, that of presenting in a concrete form and stripped of technical terms the argument drawn from the order and harmony of the universe to establish the existence of an intelligent and provident primal cause. Astronomical and biological data are given, and the conclusion to which these point are reinforced by the testimony of eminent scientists. The author has done well to emphasize the fact that not all scientists are slow to admit the evidential value of the argument from design. Various correlated questions are incidentally touched upon and illustrated, such as the improbability that other planets are inhabited, the existence of particular laws that control animate and inanimate nature, and of the underlying element of finality, the sense in which the universe may be lawfully styled a unit, the primary and secondary purposes of creation, etc. The subtitle of the book reads, "Man's Place in Visible Creation"; and indeed, it is with a more reasoned conviction and appreciation of his dignity as sovereign and high-priest of nature that the reader will turn the leaves of the closing chapter. At the risk of appearing hypercritical we would suggest that should a second edition of the book be called for, many of the verses be omitted, and that the English throughout be subjected to more exacting standards. J. A. C.

BOOKS AND AUTHORS

Dr. Walsh's "Twenty Historical 'Don'ts'" in this number of AMERICA is a portion of an excellent paper entitled "Sixty Historical 'Don'ts'" which opens the current *Catholic Mind*. The next article in the issue is Father Woods's clear explanation of the difference between culture and civilization, and Father Dwight then shows what Catholic Spain did to promote letters and learning in the Western Hemisphere long before the college and the printing press were started in New England.

The second volume is out of the Rev. A. Hubert Bamberg's "Popular Sermons on the Catechism" (Benziger, \$1.50) of which the translation from the German is edited by Father Thurston. In the first volume of the work, favorably noticed in our issue of December 26, 1914, the author took up the Creed and he now offers sixty clear and practical instructions on the Commandments of God and of the Church, the nature and punishment of sin, and the excellence of the virtues. Priests and catechists will find the work very useful.

Mr. Cecil Chesterton, the English Catholic editor who is now lecturing in this country, has had republished here his book on the war, "The Prussian Hath Said in His Heart" (Lawrence J. Gomme, New York, \$1.00), a cleverly-chosen title to which the reader will supply the words that are wanting. When dealing with events that happened, say, be-

fore 1870, the author writes with more scholarly detachment than he shows when treating, for instance, of the Kaiser's Belgian campaign. Mr. Chesterton firmly believes that the Crown Prince steals spoons. The book was obviously written for warring Englishmen to read and not for meek American neutrals. Bernard Shaw writes the preface and the volume is dedicated to G. K. Chesterton and Louis H. Wetmore.

Booth Tarkington's admirers must have expected from him a more cheerful story than "The Turmoil" (Harper, \$1.25). It is a well-written, but very depressing satire on American materialism. A booming western city with all its "bigness" and industrial activity is vividly described, but the characters in the novel, particularly the women, are almost all of an exaggerated ugliness. The heroine shamelessly professes herself a man-hunter, yet feels insulted when others say as much. An atmosphere of vulgarity and selfishness pervades the entire story. Even Bibbs Sheridan, whom readers will rather like at first, becomes possessed, before the book's end, by the prevalent spirit of materialism and finds in Mary Vertrees the wife he deserves.

To know how to conduct one's self toward a policeman, may be thought quite as important as to know what the policeman's duties to the individual may be. Such knowledge promotes the general welfare, by eliminating unnecessary friction. Inspector C. F. Cohalane of New York has written a book, "Police Practice and Procedure" (Dutton, \$1.50), to assist, he says, "the man on post and to simplify his many duties." He has performed his task well, and his volume contains much that is of profit and interest to the general reader, as well as to the patrolman and the student of municipal government.

"Christianity as Mystical Fact and the Mysteries of Antiquity" (Putnam, \$1.25) by Dr. Rudolf Steiner is not a chronicle, nor a theological treatise, nor an exegetic commentary on Scripture. It is not even an historical novel. It belongs to that sensational class of modern literature, which is called "higher criticism" and devotes itself to discovering, by means of tortuous and torturing processes, not what the author of a given book really says, but what he might have said had he said anything else than what he has said. The unimaginative, unmythic, uninitiated mind, which dwells in the realm of fact and knows little of castles in Spain, will hardly sympathize with Dr. Steiner's conclusions that Christianity is a transcendent, exoteric mystery religion, and that St. John's portrayal of the resurrection of Lazarus is only the narrative of a mystic initiation.

W. Dane Bank's "James" (Doran, \$1.25) and Constance Smedley's "On the Fighting Line" (Putnam, \$1.35) are British novels recently published in this country. The first is the story of a poor boy's rise to commercial prosperity through the exploiting of a quack hair-restorer. There are some good character studies in the book, but it is not very interesting. The other volume is the history of a suffragist stenographer's romance with her employer and with another man. Though well written, the story suffers from being all in diary form and from running on for nearly 500 pages. Possibly American readers would have contrived to get along without these two novels. However, it is worth while knowing, on the authority of both authors, that in England, just now, to be called a "mug" is almost the last insult.

"A Pageant of the Thirteenth Century for the Seven Hundredth Anniversary of Roger Bacon" (Columbia University Press), by Professor John Erskine was to have been presented last November but, owing to the outbreak of the war, the celebration has been deferred. The text of the pageant has been published, however, and the literary value of the composition

is much above the average. The lines are free from pseudo-archaism, read smoothly, often majestically, and sense is seldom made subservient to sound. It can hardly be said, however, that the object of the pageant, "to exhibit Bacon's life and its significance," is attained, although this purpose may be better exhibited in the actual presentation when, to the music of the lines, the eloquence of action and the aid of a native setting are added. One notes, too, a trace of boasting in the sentiments attributed to Aquinas, much out of keeping with the character of the Angelic Doctor. Like most great scholars, he was too deeply absorbed in his study of truth, to be greatly concerned about the value which the world might set upon his work. Besides he was a saint.

Burges Johnson, in "Rhymes of Little Folk" (Putnam, \$1.00), has tried to bring within the mental grasp of grownups the psychological processes that obtain in the nursery. Thus soliloquies, for example, "A Baby at the Party":

I found one night, when I awoke,
They'd brought me down the stair
To show me to some noisy folk
Who were all eating there.
Such silly things they did and said
I cried the louder for my bed.

Though the wee folks' reflections on their elders are perhaps at times too mature, the jingles and words are those that children might use. In some of the verses, however, it is the mother who speaks. The volume, which is bound in bewitching gingham, ends with four nursery plays that have even their stage directions in rhyme.

The frontispiece of the December *Pax* is a photograph of the Caldey monks, of three visiting abbots and the Bishop of Menavia which was taken last October after the benediction of Dom Aelred Carlyle. The "Community Letter" announces that twelve of the religious have taken their vows, six novices have been received, and three of the brethren made sub-deacons. At the Abbey of Maredsous in war-stricken Belgium there are sixty monks still. The other twenty-four members of the community have been exiles in England since last October, and are now settling in County Wexford, Ireland. The late Mgr. Benson, Abbot Carlyle tells us, made a retreat at Caldey only a month before his death.

His room was next to mine, and I saw a good deal of him during those five days which he spent partly with the Community in choir and refectory, and in long hours at prayer in the quiet of the Abbot's Chapel. . . . He loved the sea and the autumn sunshine and the flowers; and made many little sketches of parts of the coast that pleased him. Every morning he said Mass in my chapel, and toward evening we generally found time for a little talk. The last evening of all, before he went away, the Community gathered together and we spent an hour listening to his tales and ghost stories, when he told us about his beloved house at Hare Street, and of the specter of the old lady on the oak stairs, of whom he was very proud, but had never seen. As to so many others, he was a special loss to me, for his last retreat was the renewal of a friendship that had been arrested by his conversion ten years before.

Gabriel Pippet also contributes interesting recollections of Mgr. Benson, whose "Spiritual Letters" to a convent, by the by, Longmans has in press, there are good papers on Browning, mental prayer and "The Pilgrims' Way," the celebration at Caldey on St. Luke's day is fully described and Father Hanselman's article on "The Young Man and the Religious Life" is reprinted from *AMERICA*.

"Offene Antwort auf öffentliche Angriffe," by Viktor Kolb, S.J.; "Kardinal Newman und sein Weg zur Kirche," by Friedrich Fecker; "Gnade und Natur," by A. Radenmacher, and "Bücherkunde zur Geschichte der kath. Bewegung in Deutsch-

land im 19 Jahrhundert," by Valmar Cramer (M. Gladbach, Volksvereins-Verlag), are some valuable publications for Catholics who know German. Father Kolb, a preacher of wide and deserved renown and an organizer of unusual talent, has rallied the Austrian Catholics to stem the tide of the *Los-von-Rom* movement. In spite of his zeal, or perhaps because of it, he was singled out by the Integralists as their victim. If any one wishes to know the tenets of the Integralists, and the reply which a Catholic must make, let him read Father Kolb's "Open Answer." Dr. Casartelli, Bishop of Salford, who writes the preface to the second pamphlet, expresses his surprise that this is only the second German biography of Newman. There is a reason for this seeming neglect. Anglicanism never got a foothold in Germany, and to appreciate fully the tremendous import of Newman's conversion, it is necessary to be well versed in the history of that sect. The fact that the third book mentioned above is the second edition of "Grace and Nature," the first having numbered 3,000 copies, shows that our German brethren are not easily deterred from reading books that require close reasoning and careful attention. It is difficult to translate the title of the last book mentioned. It is not merely a list of books concerning the history of Catholic life in Germany during the nineteenth century, nor is it merely a carefully and conveniently arranged catalogue. The author goes further than this. He adds critical notes to most of the books, subjoins clippings from prominent reviews, points out their tendencies and frequently gives a brief sketch of the contents. For any one who wishes to gain an insight into Catholic life in Germany this "Bücherkunde" is indispensable.

M. Lyle Spencer of Lawrence College has prepared a little book on "Practical English Punctuation" (Collegiate Press, Menasha, Wis.), which writers, teachers and students will find an excellent guide. The models used are conservative modern authors and the manual contains good counsels on the preparation of manuscripts, letter-writing, spelling and the use of the hyphen and closes with exercises for the classroom.—Editors always give "The World Almanac" (Press Publishing Co., New York, \$0.25) a cordial welcome, and the 1915 volume is as rich as usual in valuable information. In nearly 900 closely printed pages is packed a vast quantity of facts ranging from statistics about the "A. A. U." to the doings of the New York Zoological Society.

EDUCATION

Putting Religion in the College

SOME students at Princeton are undertaking to instruct their Alma Mater in liturgy and religion. Alma Mater requires her sons to be present at chapel services twice a week on class-days, and on half the Sundays of the year. This rule seems to indicate a very proper zeal for religion, and perhaps it really does, or did, at least, in the intent of those ancient Presbyterians who originally authorized it. But times change, and it may now be pertinent to inquire just how much "religion" enters into these services.

FAITHLESS SHEPHERDS

Do you remember your bewilderment when first you looked into the unabridged Latin Dictionary, and discovered how many different meanings the keen lexicographer had attached to the simple word *res*? In its modern usage, "religion" seems to have well-nigh as many. To some, it is a synonym for "emotion" or "superstition," and to others, it includes anything from sociology to Christian Science. At some universities, all that is required of the leader in chapel services

is that he be "well-known." Of course, he need not be a clergyman. He may be a North Pole explorer, a foreign minister, a commissioner of prisons, or a social worker; and one instance is recorded of a "well-known" dancing-master who fittingly discoursed on "The Rhythm of Life" at the chapel services in a college for women. His message will satisfy, if in its general import it is "uplifting," if its burden offends no delicate sensibilities, and if, in its delivery, the speaker is reasonably careful of the precepts laid down by the celebrated Lindley Murray. Christ does not often enter into these discourses, possibly for fear of the Jews; or if He does, He is represented as a pale, phantom-like poet with a semi-pagan "message" of sweetness and light, which has very little value in a world of hard realities. The general type of religious leader prominent on these occasions may be best described, by saying that in all things he is precisely the opposite of John the Baptist.

THE PRINCETON VIEW

Such "religious services" really lower religion in the eyes of serious students. The view of the Princeton students has been recently expressed in the *Princetonian*. It should be said in fairness, however, that the typical "well-known" chapel leader is not a frequent visitor at that university.

Daily chapel has long since ceased to have any aspect of religion, unless this can be called religion: an indistinct reading of a scriptural passage, followed by a hymn, during which process most of the undergraduates doze, some talk, and a few attempt to prevent the incident from becoming entirely sacrilegious. It is hypocrisy of the purest type in the light of these conditions to justify chapel on the ground that it brings a religious influence into undergraduate life.

The article ends by asserting that if daily chapel is intended merely as a disciplinary measure, a roll call would serve the purpose quite as well.

NON-SECTARIAN RELIGION

The wish of many non-Catholic religious workers, to bring religion into the lives of the students at the secular universities, is worthy of praise. But so often have these movements been begun, only to be abandoned after a few months or to degenerate by degrees into the merest of social clubs, that one can not prophesy any notable success for the efforts, which, it would seem, have been put forth with renewed energy in the year just closed. The fundamental difficulty is that these well-meaning people have no real religion to offer. Social service is not religion, nor is ethical culture, nor is a club house, even though it does keep young men away from lowering influences. One wades through the reports of the Religious Education Association, for instance, only to find at the end, that he is asked to accept an amorphous mass of hazarded opinion and cautious exhortations to ethical goodness as religion. From the teaching proposed by Christ, all the strong, vigorous, vitalizing elements have been carefully removed. What is left may be "non-sectarian," but it is not Christian, nor, strictly speaking, is it a religion. It has no creed which involves the supernatural, and the human creed which it proposes is devoid of appeal, either to the intellect or to the emotions. As a determining factor in life, it is practically valueless. After all, the motive, which even from a human point of view, gives purpose and energy to life, is based upon belief. *Possunt quia posse videntur*. The pseudo-religion which for belief substitutes opinion, makes motive weak or impossible, and in attempting to propose as a basis of conduct, a creed acceptable to all, succeeds in establishing, not a religion, but a dubious and impracticable code of social ethics which pleases no one.

SUBJECTIVE ETHICS

That no one ever died for a mere opinion, is a statement for which Newman, I believe, is responsible. In these days when temptation to many easy forms of unrighteous living comes so near to all, it seems equally true to say, that no one will adopt a severe and rigid code of ethics which is based upon a mere opinion. The world looks bright to inexperienced eyes, and the eyes, through which the ordinary collegian looks, are old in experience, only by his own callow estimation. And it is impossible to see what "non-sectarianism" can urge in proof of its claim, other than human, fallible opinion. Its followers have long since cut loose from the very idea of religious authority. Theoretically, at least, tradition can mean nothing to them. The Bible, once lauded as the sole rule of Faith, is now merely a human document; more highly developed perhaps, but for all that, only a book of human authorship, like the Sentences of Confucius or the Meditations of Marcus Aurelius, and is held subject to all the correctives which may be rightly applied to any work of finite origin. Ultimately, therefore, their ethical codes must rest upon the values which they themselves affix to their subjective concepts of right and wrong.

CLASS VERSUS CHAPEL

What will be the end of it all? Can we put the teachings of Christ out of our schools, out of our colleges; forge for ourselves a new norm of morality, and then look for a continuance of our Christian civilization? That a recognized authority on bivalves should leave the dissection of his oyster, to have a fling at Christianity, merely evinces the crude and thoroughly unscientific mind of the professor. In itself, it has no further significance. But, given a succession of such hybrid professors, given a generation of uncritical students, prone to vouch for the words of the master; and over against this condition, a chapel service that is a cross between a vaudeville show and a socialistic meeting, and ask yourself what rating religion will receive in the minds of that generation of college students.

The Princeton protest is merely an incident. Were the non-sectarian daily chapel services at that university conducted with all the reverence and beauty which are the outcome of a careful ritual, what would they profit those who sit and look and listen, and pass forthwith into an intellectual life in which God has no part? What meaning have ritual, ceremony and the glory of an elaborate liturgy, apart from Christ, the reality, whom they but faintly interpret?

THE REAL EVIL

The efforts of the Princeton students to bring decency into what many among them, doubtless, consider God's house, are wholly admirable. It is quite likely, however, that they are misdirected. For the evil in our secular universities does not spring from their vapid or disorderly chapel services. It is inherent in the system which holds that freedom of thought and freedom of research are incompatible with an humble confession of the authority of God over all that He has made, and of the Godhead of Jesus Christ whom He has sent.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The New Federal Law on Habit-Forming Drugs

ON March first an important although little noticed Federal law becomes effective. It is the Harrison bill, H. R. 6282, to regulate the sale of habit-forming drugs. Its enforcement should result in a marked decrease in the illicit traffic in cocaine, heroin and opium.

New York has already passed stringent laws against the use of cocaine, but the ease with which drugs can be brought in from other States has shackled the efforts of the authorities in making legislation effective. What has been needed was a law to trace cocaine and kindred drugs, not only through the sales made in one State, but in interstate shipments. This the new measure proposes to do.

PROVISION OF THE NEW LAW

It provides for the registration with collectors of internal revenue, of all persons who produce, import or dispense opium, cocaine or cocoa leaves, their salts or derivatives. These drugs can be sold, according to the new law, only after presentation of an order on a blank to be furnished by the Commissioner of Internal Revenue. The order blanks may be obtained after registration and payment of a tax of \$1 for each person who registers. The money realized from the payment of the tax, about \$200,000, will be enough to defray the expenses of administering the new law. The law further provides, that physicians who prescribe these drugs must keep copies of their orders, while druggists who fill them must keep the originals for two years. This also applies to the preservation of the Government order blanks used by wholesale dealers or others in getting their supplies.

Like the New York State law, the Harrison bill carries an exemption for proprietary medicines not containing more than two grains of opium or more than one-fourth of a grain of heroin, or more than one-eighth of a grain of codeine, in one fluid ounce. Unauthorized possession of the drugs is made presumptive evidence of an intent to violate the law. For the violation of any of the provisions of the act there is a fine of not more than \$2,000 or imprisonment not to exceed five years, or both.

SUPPLEMENTARY LOCAL LEGISLATION

It is pointed out that the Harrison measure deals largely with the distribution and tracing of drugs and can well be supplemented by local legislation in various States. Such legislation already exists in New York where the Boylan law, passed last spring, has proved reasonably effective. There are a few other States having adequate anti-narcotic laws. A suggestion has been made to those who have stood back of the present State and Federal law, that they lend their influence toward having other States pass a uniform law, and a publishing company, dealing in legal text-books for the drug trade, has proposed a model act. Although it is unlikely that any attempt will be made to change existing legislation in New York, it may be endorsed as a feasible law for States having no similar legislation. The suggested uniform law adds to the general provisions of the Federal law, a section giving physicians larger license in treating habitual users of drugs, and a section, similar to one in the Boylan law, deals with the commitment to hospitals or other suitable institutions, of those found to be victims of these drugs. A new feature of the proposed act is a provision for revoking the license of a doctor, dentist or pharmacist who is an habitual user of drugs.

SPREAD OF THE DRUG HABIT

Investigation has shown the extent of the traffic in drugs. The seriousness of the resulting situation leaves no doubt of the necessity for anti-narcotic legislation. Judge Edward Swann, of the Court of General Sessions in New York, and chairman of the New York anti-narcotic committee, of which Mrs. W. K. Vanderbilt is a prominent member, has found from his experience on the bench in the higher criminal courts that fully forty per cent. of the criminals brought before him are addicted to the use of drugs, particularly cocaine and heroin. The Rev. James B. Curry, of St. James, a typical down-town parish

in New York, who worked for the passage of the New York State law, has unearthed a startling number of instances where drugs have been sold to school children or distributed in dance halls.

Those in charge of the correctional institutions of the city government in New York report a twenty-five per cent. increase in the number of drug victims in two years. Conditions in New York differ only in degree from those in other cities. The committee that urged the passage of the New York and Federal laws showed that the drug menace was nation wide. Among interesting communications received not long ago was a letter from a judge in Idaho who said that cocaine was being sold to the Government wards on the Indian reservations in alarming quantities.

DRUGS IN "PATENT MEDICINES"

The new Federal law, however, might be broadened. Investigators do not feel that the question of patent medicine regulation has been satisfactorily settled. Whether or not a local board of health has the legal authority to restrict the sale of proprietary medicines that do not contain a greater amount of the drugs than is permitted by the New York State or the Federal law is a matter still to be settled juridically. Practical experience has shown that it is very hard to pass drug legislation against the organized opposition of a powerful patent medicine lobby. As a matter of present necessity, therefore, concessions have been made. The plan is to take up this matter, which is in itself a serious problem, after the fundamental work of dealing with the drug situation in its cruder and more obvious aspects has been accomplished.

CARE OF DRUG VICTIMS

Another matter, corollary to the drug laws, is the care of the drug victims who have had their cocaine, heroin or morphine taken away from them by the enforcement of the new law. Physicians say that two weeks in a hospital will give a drug habitue a good start toward overcoming the habit, but he is unfit to go back to work, and practically certain to relapse if he does not get further supplementary attention. It takes from two to six months' treatment with light work and proper food, to insure anything like a cure. How are such cases to be taken care of and what is the State or municipality's responsibility in this connection? In New York City ample hospital provision has been made and the committee has urged appropriations for a farm colony.

Those who have been in touch with the anti-narcotic movement since its inception are gratified with the progress that has been made. But much more remains to be done before the problem of habit-forming drug regulation has been solved.

HORACE FOSTER.

NOTE AND COMMENT

In answer to the pressing need for employment, the League of Catholic Women for Civic and Social Reform has opened a work room in New York City, where temporary occupation can be given thirty women. An Employment Bureau has also been established. This is a very useful form of charitable enterprise, and it is sincerely hoped that Catholics blessed with this world's goods will aid the League in meeting its monthly expenditure of about seven hundred dollars. Four and one-half dollars weekly pays the emergency wage of a single worker. This payment may seem slight, but it will help many impoverished families to escape at least the extremes of want, and to await with hope a better day. Unemployment is perhaps the greatest source of misery at the present moment. The personal relation into which the members of the League enter with those dependent upon them

is for the spiritual benefit of both parties, and is the distinctive mark of Christian charity. The whole plan is an admirable expression of true social service.

"It's up to the parents to do something, and to do it quick," said Dr. Clara P. Seipel, at a womens' meeting in Chicago. The advice is not new, but it seems to come with greater force, at least to some people, when it is given by an observer who is not by profession, a teacher of ethics or a guardian of morals. Dr. Seipel says some strong things about the styles which mothers, "even respectable mothers," allow their young daughters to adopt, and asks if twentieth century parents have completely lost their sense of responsibility to their children. "Daughter is sixteen, but if you were an election official, you would take one look at her, and allow her to vote without question." Boys and girls are suffered to ape the unpleasant traits of their elders, and these disgracefully negligent parents wonder why it is that these pampered children sometimes go seriously wrong. "It's up to the parents to do something and do it quick." Dr. Seipel's advice can not be improved upon.

Contrary to the expectations even of its friends, and in the face of a stubborn filibuster, the House, by a vote of 232 to 44, passed the Palmer Child-Labor Bill on February 15. The important feature of this bill is not the character of its prohibitory enactments, but the authority which it confers upon the Government to supervise child-labor. By some, this authority is felt to be an unwarranted extension of the powers of the general Government, and it is fairly certain that the measure, should it become a Federal statute, will have a long career in the courts. Briefly, the bill seeks to prohibit interstate shipment of mine or quarry products, manufactured in whole or in part by children under sixteen; manufactured products made in whole or part by children under fourteen, or by children under sixteen employed more than eight hours daily, or by children under sixteen employed at night.

Writing in the *Harvard Monthly*, J. S. Watson states his belief that what we call religious tolerance is largely religious indifference. Religion, although "waves of it" sweep over the country from time to time, has a very vague meaning. Our modern crusades are led against the vices which impair "efficiency," and our gods are Uplift and Reform. The foundations which we are now building, are intended to sustain a huge State machine.

If you ask the average young Protestant the impolite question, "Do you believe in the resurrection of the body?" how he will hedge! If he has had a scientific training, he will probably tell you that protoplasm is immortal, or at any rate, that he believes in the future of the human species; but as for miracles— In short, with the exception of some women, the majority of Catholics, and nearly all old gentlemen, the average American is in about the same state of grace as the average educated Roman of the early Empire.

Following a line opened by Chesterton, Mr. Watson shows that the modern self-styled "scientist," after denying miracles and the immortality of the soul, puts his faith in a doubtful future, and bases it on alleged facts whose existence neither he, nor the whole race of scientists, has yet demonstrated.

"A few of God's chosen ones," who, according to a Methodist tract circulated in New York, "labor for the Lord" in the city's charitable institutions, might be brought into closer resemblance to their self-painted portraits, by a more careful regard for the Eighth Commandment. A recent issue tells of "one dear girl who was gloriously saved" by a lady-

missionary. She "had been reared in Catholicism" and, necessarily, "darkened by its superstitions and forms." Meeting the missionary lady, she hears for the first time "the story of the Gospel," and under its influence "expands like a flower." There is a death-bed scene, of course, in which, since the missionary-lady is telling the story, the missionary's native nobility occupies the foreground. It is all very affecting, very sobby, very touching. The sole objection a benighted Romanist might urge against it, is that it isn't true. The lady, in addition to her many virtues, is a talented writer of fiction. Her intellect, however, is not up to her poetic fancies, and this, it may be judged, explains why her pretty little imaginings are given to the world as facts. But there is one thing about this Methodist tract which should be taken seriously. Reference is made to it time and again in the course of the tract's few pages. "Look at the last page." The last page is an appeal for money. Few large American cities are without the missionary-lady, and her miserable little tract, with its all-explaining "last page."

"Good land!" exclaims Mrs. Wiggs of the Cabbage Patch, "the thermometer's done gone and fell plumb up to zero." Something of the spirit of this irrepressible optimist shines through a paragraph recently appearing in the *Superior, Wisconsin, Telegram*. Out in that beautiful country, the weather is cold, in season; decidedly, not to say, extremely cold. But, counsels the *Telegram*, this is good for the crops.

The freezing has a heaving effect on the ground, which causes fertilizing air to penetrate when the ground thaws, and makes a quick, thrifty growth. Where the ground never freezes, it packs much harder. That is one of the reasons why potatoes do so much better in the northern States than in the South.

Perhaps this clear and cheery thinking is not without its moral lesson. The lusty winter of our discontent might be borne with more even temper, did we reflect upon the uses of this cold adversity in developing patience as well as potatoes. Surely the Wiggian philosophy will get far more out of life's possibilities, than the dour and melancholy temperament which is ever discontented, though never divinely, with the necessary limitations of human environment.

Reverend Brother Chrysostom, Superior-General of the Xaverian Brothers, died in Mayfield, England, on February 13, at the age of seventy. Brother Chrysostom had been a member of the Congregation for fifty-two years, and for twenty-three years was its superior-general. During this long incumbency he did much to further the cause of Christian education in Belgium, England and the United States, where the Brothers conduct many flourishing institutes. Brother Chrysostom was among the first to note the need of trade and agricultural schools, and Belgium in particular owes much to his efforts to found and maintain these training schools. Two years ago Brother Chrysostom visited the houses of his Congregation in the United States. The headquarters of the Brothers were located in Bruges, Belgium, until the outbreak of the war, when they were removed to Mayfield.

The new Missionary College for the education of priests devoted to the spiritual care of Italian emigrants, will shortly be opened in Rome. While emigration has been almost entirely stopped by the war, there is reason to believe that this interruption will not be permanent. Some years must elapse before the influence of the seminary will be felt, but in course of time its alumni will constitute a powerful aid to the clergy now laboring among the Italians both in this country and in South America.